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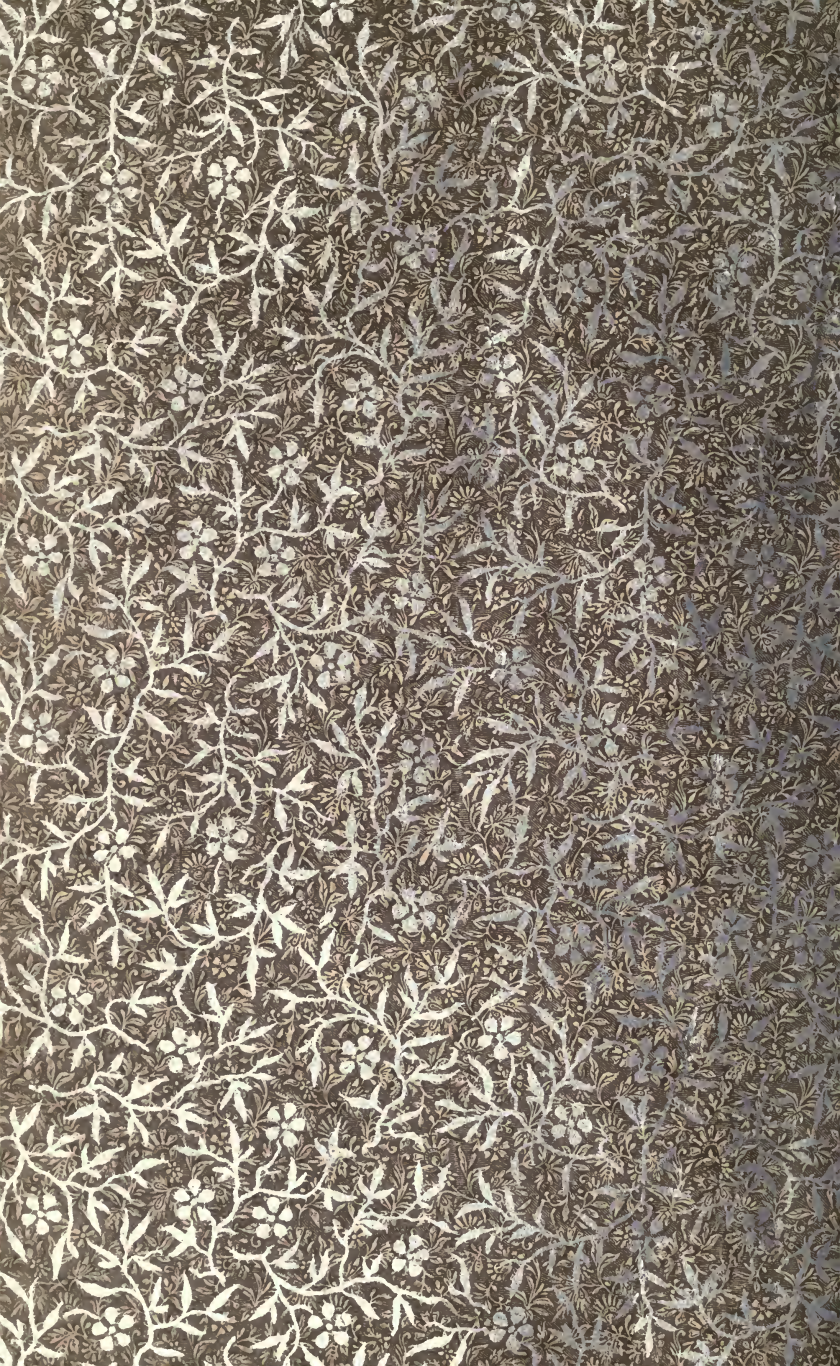
FRANK S. RICHARDS



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THE BLOOD OF THE PROPHETS

BIOGRAPHICAL SKETCHES

BY APOSTLE MATTHIAS F. COWLEY.

11

SELECTED FROM HIS WORK ENTITLED,
"PROPHETS AND PATRIARCHS"

PUBLISHED BY
BEN. E. RICH,
CHATTANOOGA, TENN.

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1844



JOSEPH SMITH

HYRUM SMITH

PROPHET AND PATRIARCH
(BROTHERS)



1901



JOSEPH F. SMITH

JOHN SMITH

PROPHET AND PATRIARCH
(BROTHERS)

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PUBLISHER'S PREFACE.



THE BIOGRAPHICAL SKETCHES comprised within this little volume are selected from that very important book recently issued under the title of "*Prophets and Patriarchs*," by Elder Matthias L. Cowley, himself an Apostle of the Church, and faithful servant of our Lord and Master. As the publisher and present writer felt a holy joy in the preparation and delivery, to the world, of Apostle Cowley's book, so he now feels, in equal degree, a great happiness in presenting these annals of the Prophet and Patriarch, and the other noble men of their blood, who have consecrated their lives to the Cause of Truth. Nor can the publisher feel content to send the volume forth without calling attention to the significance of this record.

At different times in the history of the Church, its persecutors and its opponents have congratulated themselves that, either by slaughter or by persecution, the race of the Inspired Founder of the Faith had been lost to its membership here on earth. What a rebuke to their vain glory, and what a vindication of the integrity of the Prophet and Patriarch and their relatives, is this little book! Hundreds of the relatives of Joseph and Hyrum have lived firm in the Faith, holding positions of power in the Priesthood; and of the hundreds, NINE, as shown by these biographical sketches, have been called by the voice of God as Prophets and Patriarchs in His Church. The persecutors of the Prophet and Patriarch, in their vain folly, imagined that the Church would perish with the death of Joseph and Hyrum, and that the seed of these noble men would be scattered, never more to have identification with God's work, restored to earth for the last time. And yet, in the Lord's own rounding out time, another Joseph has been called to preside as Prophet, Seer and Revelator, and the Church multiplies in strength and numbers, is established in such firm security that the world, while still opposing, has lost all hope of destroying.

To the Saints throughout the earth, and particularly to all the men and women in whose veins course the blood of the Prophet and Patriarch, this book is offered as undying proof of the integrity of the Lord's Anointed and their descendants. In an especial sense, the book is dedicated to President Joseph Fielding Smith, who now holds, on earth, the keys which were delivered to his uncle, the Prophet, and his father, the Patriarch.

THE PUBLISHER.

Chattanooga, Tenn.,
January, 1902.

JOSEPH SMITH, SR.

Among the commonality of the many respectable class of sturdy English who emigrated from the old to the new world, was one Robert Smith, who, with his wife Mary, settled in Essex, Mass., about the middle of the seventeenth century. The posterity of these worthy people went through all the training so necessary to qualify them for the great struggle for liberty that was so soon to follow. Samuel, the son of Robert and Mary, born January 26, 1666, married Rebecca Curtis January 25, 1707. Their son, the second Samuel, was born January 26, 1714; he wedded Priscilla Gould, and their son Asael was born March 1, 1744. Asael Smith wooed and won a typical New England lass, Mary Duty, and on July 12, 1771, was born the character of this brief biography, Joseph Smith, the father of the prophet of the nineteenth century.

Born, as he was, while yet the dark, ominous clouds of war hung heavily over the peaceful horizon of the embryonic republic, it is not unreasonable to suppose that his plastic memory retained many incidents of the long, weary years of that unequal contest, and it is only natural to presume that some of those memories were closely interwoven with his father's soldier life. But it is not this period of his life that we will emphasize. Suffice it to say that he sprang from some of the old revolutionary stock that has made it possible for its descendants to become freemen in all the term implies.

On the 24th of January, 1796, Joseph married Lucy Mack at Tunbridge, in the State of Vermont. She was born July 8, 1776, just four days after the declaration of independence. For many generations the men of these two families—Smith and Mack—had been tillers of the soil, and it was only natural after his marriage for Joseph and his young bride to settle on their little farm at Tunbridge, and pursue the honorable avocation of their ancestors. This they did for a few years, and their perseverance, industry and frugality surrounded them with the comforts of life, placing them on an equal footing with the well-to-do farmers in their vicinity. This prosperity,

so much to be desired, was of brief duration, for the dishonesty of a trusted friend and agent, robbed them of their surplus savings and left them plunged in debt. It is too often the case, as we journey along life's rugged highway, viewing the wrecked fortunes of those we love, that we observe the hidden cause of such disasters to be almost invariably misplaced confidence.

Possessing that high regard for honesty that so characterized his ancestors, Joseph, together with his helpmate, sacrificed all of money value and possessions, even the homestead, which had endeared itself to them as Lucy's treasured dowry, and offset every just claim that was held against them. During this period of their early married life, God blessed them with three children, namely: Alvin, born February 11, 1799; Hyrum, born February 9, 1800, and Sophronia, born May 18, 1803. Left entirely without means and home, Joseph rented his father-in-law's farm, which was located at Sharon, Windsor county. Here he moved his little family with the hope of retrieving that which he had lost. By tilling the soil in summer, and teaching the village school in winter, Joseph restored to his family, in a measure, the home comforts they once enjoyed. But God's ways are not man's ways. Joseph and Lucy, like their Elder Brother, had to learn obedience by the things which they suffered, that they might be all the more qualified for the important work that God would shortly require at their hands—even that of bearing and rearing a prophet. Their son Joseph, the Prophet, was born December 23, 1805.

While at Sharon, though diligent and industrious, Joseph and his family were pursued by poverty and illness, so that those of the family who were able had to work hard for a sustenance. Being thus almost exclusively engaged in trying hard to repair his shattered fortunes, Joseph found little time to pay attention to the desire that lay nearest his heart, that of educating his children and preparing them for life's battles and difficulties. Afterward he moved from Sharon, and later, in 1815, left the State of his nativity, that in so many ways had been so unkind to him and his, and setting his face westward, he journeyed into the wilds of New York, locating at Palmyra, Ontario county. Here he engaged in clearing land and preparing a new home for his family, who joined him four years later. At this place, and in the adjoining town of Manchester, he dwelt for

several years. With the severest toil, assisted by his young boys, he could only compass a frugal mode of life. Joseph Smith was not a man to be ruled entirely by circumstances, and occasionally we find him rising above them, devoting some hours of each week to the careful development of the intellects of the children that God had entrusted into his care.

In addition to those already named, the offspring of Joseph and Lucy Smith are as follows:

Samuel, born March 13, 1808, at Tunbridge, Vt.

Ephraim, born March 13, 1810, at Royalton, Vt.

William, born March 13, 1811, at Royalton, Vt.

Catherine, born July 8, 1812, at Lebanon, N. H.

Don Carlos, born March 25, 1816, probably at Palmyra, N. Y.

Lucy, born July 18, 1821, probably at Palmyra, N. Y.

With such a large family to rear and educate, Father Smith's time was solely occupied. Little from this period until his Prophet son stirred the whole religious world with a strange, but not a new doctrine, is known of Joseph Smith, Sr.

During the eventful life of his sons Joseph and Hyrum, he was ever their true friend, wise counselor and loving father. When the shafts of persecution were hurled with cruel force at his beloved sons, he too bared his breast to the poisoned darts of bigotry, begotten of the adversary, and suffered in common with them. His life's attitude toward the unpopular cause that his son, the Prophet, represented, even in its tender beginning, is evidence to the careful observer that he possessed deep down in his heart the God-given assurance that it was of God. This testimony remained with him from the time of that beautiful day in early springtime, when his 14-year-old Joseph told him of what he had seen in answer to his prayer, until the day of his death.

In the due course of time the Church was organized, and Joseph Smith, Sr., became a member on the date of its organization—April 6, 1830—and later became its first Patriarch.

As to his labors in the Church, and the closing scenes of his rigorous and honest life, I prefer to close this brief sketch with the words of his son, the Prophet:

"He was the first person who received my testimony after I had seen the angel, and exhorted me to be faithful and diligent to the message I had received.

"In August, 1830, in company with my brother Don Carlos, he took a mission to St. Lawrence, N. Y., touching on his route at several Canadian ports, where he distributed a few copies of the Book of Mormon, visited his father, brothers and sister, residing in St. Lawrence county, and bore testimony to the truth, which resulted eventually in all the family coming into the Church except his brother Jesse and his sister Susan.

"He removed with his family to Kirtland in 1831; was ordained Patriarch and President of the High Priesthood; was a member of the first High Council, organized on the 17th of February, 1834.

"In 1836 he traveled in company with his brother John 2400 miles in Ohio, New York, Pennsylvania, New Hampshire and Vermont, visiting the branches of the Church in those States, and bestowing patriarchal blessings on hundreds of people, preaching the gospel to all that would hear, and baptizing many.

"During the persecutions in Kirtland in 1837 he was made a prisoner, but fortunately he obtained his liberty, and after a tedious journey in the spring and summer of 1838, he arrived at Far West, Mo. From there he fled under the exterminating order of Gov. Lilburn W. Boggs, and in the midwinter made his way to Quincy, Ill., from whence he removed to Commerce (afterward Nauvoo) in the spring of 1839.

"Through these exposures he contracted consumption, of which he died on the 14th day of September, 1840. He was six feet two inches high, was very straight, and remarkably well proportioned. His ordinary weight was about two hundred pounds, and he was very strong and active. In his young days he was famed as a wrestler, and, Jacob-like, he never wrestled with but one man whom he could not throw. He was one of the most benevolent of men, opening his house to all who were destitute. While at Quincy, Ill., he fed hundreds of poor Saints who were flying from Missouri persecutions, although he had arrived there penniless himself."

THE PROPHET JOSEPH SMITH.

JOSEPH SMITH, the great Prophet of the nineteenth century, was born in the little town of Sharon, Windsor county, Vermont, Dec. 23rd, 1805. Like the parentage of the Messiah and the ancient Prophets, his parents were poor in the riches of the world, yet rich in the possession of those noble traits of character which go to make men good and great in the sight of Him, "who judgeth not by the seeing of the eye nor the hearing of the ear," but knows the hearts of all His children.

Joseph Smith was a descendant, on both sides of his house, of the early founders of New England, and, indeed, of the government of the United States. He imbibed from his progenitors a veneration for God, and love for human liberty. During his entire career, he upheld two great truths which strongly characterized the Latter-day Saints. One was, that all mankind should have the privilege of worshiping Almighty God according to the dictates of their own consciences, "let them worship, how, where, or what they may;" the other was, that the Constitution of the United States was framed by the inspiration of the Almighty that rested upon the patriots who founded our government. Throughout life he maintained this doctrine by precept and example, and impressed his people so strongly with these views, that they have become the household teaching of parents to children in all the Stakes of Zion and branches of the Church.

The example of the Prophet's parents taught him to be industrious, temperate, virtuous, God-fearing and honest in all the transactions of life. Those who knew him intimately from youth to the time of his martyrdom in 1844, testify that these splendid qualities marked his life without variation from childhood to the grave. He had five brothers and three sisters, all well disposed, honest, industrious and upright people.

When Joseph was about ten years of age the family removed to Palmyra, New York, and four years later to Manchester in the same county. He was then fourteen years of age; old

enough to think and reason for himself. It was a time of religious enthusiasm, and Joseph became greatly interested in matters of religion. He began to inquire relative to the salvation of his soul. In this condition of mind he attended a joint sectarian revival, held by Methodists, Baptists, Presbyterians, etc. He listened attentively, with a prayerful heart, the inclination to criticise being farthest from his thoughts. During the proceedings of the revival, he became keenly impressed with two great facts. One was, that while the various sects all professed Christ, they entertained conflicting views relative to the doctrines which Jesus and His Apostles taught as being essential to salvation. The other important lesson he learned was, that the ministers of the denominations represented, were jealous and envious of each other in relation to the converts which came forward and joined the respective churches represented on that occasion. He concluded that God was not the author of this confusion, and that he could come to no certain knowledge of the truth from men preaching conflicting theories, yet each saying of his own denomination, "This is the way, follow me."

Under these circumstances of uncertainty, Joseph betook himself to a careful reading of the Scriptures. His heart was prayerful. He was honest to God and man. He wanted to know the truth. He knew, as all right thinking people must know, that all conflicting creeds could not be acceptable to God, for He is "not the author of confusion," but of peace and perfect order. In his perusal of the New Testament, he came to the first chapter and fifth verse of James, which reads as follows: "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him," etc.

Joseph was deeply impressed with this sacred promise. He knew that he lacked wisdom. He could not obtain that wisdom from uninspired men, whose theories of God and the plan of salvation were a plain contradiction in themselves. He must therefore remain in darkness or take the advice of the Apostle James and ask of God. He determined to pursue the latter course. The following account of the exercise of his faith is in his own language:

"It was on the morning of a beautiful, clear day, early in



JOSEPH SMITH.

the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired into the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down, and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair, and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other): 'This is my beloved Son, hear Him.'"—*Pearl of Great Price, pages 59 and 60.*

As soon as Joseph recovered himself, he asked the personages which, of all the denominations, was right. The answer was that none of them were right, and none of them had been founded by the Almighty. He was commanded to join none of them. "They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

This was his first vision, and oh, how glorious! After centuries of spiritual darkness, the heavens are again opened, the Father and the Son make their appearance and give commandments unto man. Soon after this glorious vision Joseph related his experience to a preacher, when, to his great surprise, the professed minister treated it with great contempt, and like the Pharisees of old, said it was all of the

devil. But Joseph knew, like Paul, that he had seen a vision, and he knew that God knew it, and that he must bear witness of it to the world. From this time on, the youthful Prophet became the subject of bitter persecution. Yet he wavered not, but faithfully testified that he had seen a vision, and none could truthfully deny it.

God has a right to show Himself to whomsoever and whenever He pleases. Furthermore, Jesus Himself taught: "And no man knoweth who the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal Him." (Luke x:22.) Instead then of such a manifestation being unreasonable or unscriptural, it was an actual necessity in the establishment of the "Dispensation of the Fullness of Times." Joseph kept the commandment to join none of the sects. He says: "I continued to pursue my common avocations in life until the 21st of September, 1823, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision."—*Pearl of Great Price*, p. 61. Those who should have been his friends if they believed him wrong, instead of trying in kindness to show him his error, ridiculed him, and without reason or charity, heaped upon him persecution in various forms.

After retiring to his bed, Sept. 21st, 1823, Joseph was calling upon God in all humility for forgiveness of all his weaknesses and imperfections, when suddenly the room was filled with light, and in the light appeared a most glorious, heavenly being. This personage said his name was Moroni, and that he was sent of God. The messenger proceeded to inform the young man that he was chosen of God to accomplish a great work in the interest of human redemption, and that his name should be had for good and for evil among all nations. This prophecy has been, and is being, remarkably fulfilled wherever the Gospel in purity is preached, and the name of Joseph Smith is known among the nations. His name is cast out as evil among the wicked—those who "love darkness rather than light;" who deny the revelations of God. But those who are honestly seeking for truth, and investigating the calling of Joseph Smith, are always led to hold his name for good, and hand it down to posterity as the name of a great Prophet of the Most High.

The messenger quoted many passages of the Bible which he said would be fulfilled in this dispensation, among them Joel: chap. ii:28-29; Mal., chap. iii; Acts, chap. iii:22-23; Isaiah, chap. ii, and said they were about to be fulfilled. He also showed Joseph where a book was deposited in a hill near by. It was written upon gold plates, and gave an account of the ancient inhabitants of America, their origin and destiny. It recorded the fact that the Church of Christ had been established among them, and that before and after Christ, many mighty Prophets wrote and spoke upon this continent. Indeed the ancients of America were they of whom Jesus spoke to the Jewish Apostles when He said, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." St. John x:16.

The angel Moroni appeared to the Prophet Joseph three times the same night, repeating each of his preceding instructions, and adding to them, thus preparing the mind of the youthful Prophet for the great work before him. These visions occupied almost the entire night.

On September 22, 1823, Joseph visited the hill where the plates were deposited, and at once recognized the place as the one shown him in vision the night before. He says: "On the west side of the hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box. The stone was thick and rounding in the middle on the upper side, and thinner toward the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up, I looked in, and there indeed, did I behold the plates, the Urim and Thummim, and the breast-plate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it arrive until four years from that time; but he told me that I should come to that place precisely in one year from that time, and

that I should continue to do so, until the time should come for obtaining the plates."—*Pearl of Great Price*, p. 66.

The Prophet obeyed this injunction, and each successive year, on Sept. 22nd, met the angel Moroni on the sacred spot, and received from him many preparatory instructions. The angel had told him previously that because of his indigent circumstances, he might be tempted to obtain the plates for worldly gain, but if he entertained such a thought he could not have them. They were to be published to all the world for the salvation of the human family and the glory of God. In the meantime, Joseph and family being poor, he was obliged to work with his hands at daily toil for a livelihood. He was engaged by a Mr. Stoal, of Chenango county, New York, to labor with other employes to develop a silver mine. From this circumstance arose the silly story that Joseph was a "money digger." During his employment by Mr. Stoal, Emma Hale, daughter of Isaac Hale, was married to Joseph on Jan. 18, 1827. On Sept. 22nd, 1827, he received the sacred plates from which the Book of Mormon was translated. The reader will find evidence that such a record was to come forth by reading the Eighty-fifth Psalm, eleventh verse; Isa. chap. xxix: 9-12; and Ezekiel chap. xxxvii:15-21. No sooner had it become known that he had received these plates than persecution became more intense. Several attempts were made to wrest them from him.

On the 15th of April, 1829, Oliver Cowdery came to Joseph Smith, having been led to him by the Spirit of the Lord. This was their first meeting. On April 17, 1829, Joseph Smith commenced the translation of the Book of Mormon into the English language. Oliver Cowdery acted as scribe. Joseph translated by the gift and power of God, using the Urim and Thummim, an instrument used by ancient seers to translate languages. The following month, while translating the plates, Joseph and Oliver found mentioned the doctrine of baptism for the remission of sins. They retired to the woods to inquire of the Lord respecting this subject, when a messenger from heaven appeared to them, laid his hands upon them and ordained them as follows (May 15, 1829): "Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and the

Gospel of repentance, and baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.”—*Pearl of Great Price*, p. 70.

This messenger was John the Baptist, the forerunner of the Messiah in ancient times, the messenger before His face in latter times. Read Malachi, chap. iii:1-4. He was the man who held the keys of the Levitical Priesthood, the authority to administer in the outward ordinances of the Gospel. He commanded them to baptize each other, and thus was established, in the last days, the authority of God upon the earth to baptize in water for the remission of sins.

The Prophet Joseph subsequently moved to Pennsylvania and continued, as circumstances would permit, the translation of the Book of Mormon, until it was completed. The first edition, consisting of five thousand copies, was published to the world early in the year 1830. Since then the Book of Mormon has been published in Danish, Italian, French, German, Welsh, Swedish, Hawaiian and Spanish, and translated into other tongues, but not yet printed. The progress in publishing this sacred volume in different tongues, points to the fulfillment of prophecy that it should be read by the people of every nation. During the translation Joseph was assisted by Oliver Cowdery, Martin Harris, David Whitmer, his wife, Emma Smith, and others. While engaged in the work of translation, many important revelations were given to the Prophet, and many important, yet trying events, took place which served to test the faith, sincerity, devotion, courage and integrity of this youthful Prophet of God. All these manifestations and the great work accomplished up to 1830, took place before he was twenty-five years of age. In the meantime, himself and Oliver Cowdery had been visited by Peter, James and John, and received under their hands the Melchisedek Priesthood, which holds the keys to open the door of the Gospel to all nations and establish in fullness the Church and kingdom of God upon the earth.

Before the Book of Mormon was translated, Martin Harris took some characters copied from the plates to Prof. Anthon, a learned linguist in New York. The learned man examined the characters and gave a certificate to Martin Harris, certify-

ing that they were correct characters from the Egyptian, and that the translation was correct. He asked Mr. Harris where Joseph obtained the plates. Upon being answered that an angel of the Lord delivered them, Prof. Anthon asked for the certificate which was handed him by Mr. Harris. Prof. Anthon tore it up in anger, as he denounced the ministering of angels in this age of the world. He told Mr. Harris to bring him the book and he would translate it. He was answered that part of the plates were sealed. Upon receiving this information the professor answered, "I cannot read a sealed book." Little did he think that in using these words he was fulfilling the prophecy of Isaiah, chap. xxix, and thus presenting to the world a testimony of the truth of the Book of Mormon. From Prof. Anthon Mr. Harris went to Dr. Mitchell, who also pronounced the characters true and the translation correct.

While translating, it was ascertained that three especial witnesses were to be called by the Lord to witness the plates by the gift and power of God. Accordingly, Oliver Cowdery, David Whitmer and Martin Harris were chosen. They were shown the plates by the same heavenly messenger, Moroni, and they handled them with their hands. Their testimony, expressed in most solemn terms, is published to the world on the fly leaf of each edition of the Book of Mormon. Notwithstanding that these three men fell away from the Church through transgression or neglect, they never, under any circumstances, denied their solemn testimony of the divine authenticity of the Book of Mormon. On the contrary, they repeated their testimony time and again, and in their dying hours, when soon to pass to the great beyond, they bore witness that they had seen an angel and the plates from which the Book of Mormon was translated.

In the spring of 1882, the writer of this letter, in company with President John Morgan, visited David Whitmer at his home in Richmond, Mo., and found him firm and unflinching respecting his published testimony concerning the Book of Mormon. As showing how firmly riveted upon his memory and how constant to this testimony this man was, an interesting incident is related by President Ben E. Rich, of the Southern States Mission. Elder Rich mailed his autograph album to David Whitmer and requested him to write therein,

without the slightest suggestion as to what he should write. To the joyful astonishment of Elder Rich, when the album was returned, it contained these emphatic words :

“My testimony in the Book of Mormon is Truth.”

“DAVID WHITMER.”

His associate witnesses, Oliver Cowdery and Martin Harris, were equally constant to their obligation, and bore witness to the end of their days that they saw an angel and the plates. “In the mouth of two or three witnesses shall every word be established.”

On Tuesday, the 6th day of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized with six members in the house of Peter Whitmer, Sr., Fayette, Seneca county, New York. The six members were Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. No church organization could exist under the laws of New York with a less membership than six. Joseph Smith was the chosen head, the Prophet, Seer and Revelator, and continued so when membership increased so that the Presidency and Twelve Apostles could be organized as in olden times, and subsequently Seventies, High Priests, Elders, Bishops, Priests, Teachers and Deacons, after the ancient pattern.

The organization of the Church brought with it more persecution, and as it grew and prospered, Joseph's life was many times endangered before it was finally taken. Healing the sick, prophecy, speaking in tongues, and all the beautiful gifts in the primitive Church, attended those who embraced the restored Gospel then, as they do today, and always will, and, as in ancient times, were attributed to Beelzebub, the prince of devils. On one occasion, soon after the organization of the Church, a mob swore out a complaint against the Prophet, charging him with being a disorderly person, because, as alleged, he set the country in an uproar by preaching the Book of Mormon, working miracles, etc. The constable who served the warrant, was honest enough to inform Joseph that the mob designed to capture him when the constable, with the prisoner, should pass near where the mob was congregated. The constable, however, finding the Prophet to be an honest, upright man, fled with him in his wagon, so that

the mob failed to secure their victim. Joseph underwent a trial and was honorably acquitted, the evidence showing that he was a peaceable, orderly citizen in all respects.

As it would be impossible, in a brief article, to give in any detail an account of the mobbings, trials and persecutions through which this great man of God passed, it may be well to here remark, that no less than thirty-nine times was he brought before courts on trumped-up charges, tried, and each time honorably acquitted, but still threatened. How like the experience of our Savior! When Pilate found Him innocent, the rabble clamored for His blood, crying out, "Crucify Him, crucify Him, and let His blood be upon us and our children!" How terribly their words have fallen upon them. And in like manner the men who comprised the mob, and the conspirators who brought about the assassination of the Prophet Joseph Smith, have come to a miserable end, having suffered the wrath of God in the flesh.

At a conference of the Church, Sept. 1, 2 and 3, 1830, Joseph received two revelations, found in Section 30 and 31, Doctrine and Covenants. In one of these revelations, the Lord commanded the Prophet to open the door of the Gospel to the Lamanites or American Indians, of whose forefathers the Book of Mormon is a record. The brethren selected to perform this great and important mission were, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., and Ziba Peterson. Previous to Elder Pratt's conversion to the Gospel, he was a Campbellite preacher, associated with Sidney Rigdon and others who had established a large following in and about Kirtland, Ohio. En route to the west, where they were destined to deliver the glorious message to the Indians, they visited Kirtland, and presented the Book of Mormon and the mission of the Prophet Joseph to Sidney Rigdon and his associates of the Campbellite profession. Sidney Rigdon had never seen the Prophet Joseph Smith, and never before heard the proclamation of "Mormonism." This fact is worthy of note, since the enemies of the Saints have circulated the oft-repeated falsehood that the Book of Mormon was the combined production of Joseph Smith and Sidney Rigdon. It is also an interesting fact that the Prophet predicted in the early opening of this dispensation, that if the people would not receive the revelations from God

through him, then Lucifer would give them revelations to their heart's content. Strange to say what is now known as Spiritualism, was not known in the United States until after the organization of this Church, and then it commenced in the state of New York. Today the spurious revelations of the adversary are circulated broadcast through clairvoyants, mediums, etc., giving no light, no knowledge of the great principles of eternal life as enunciated by the Lord Jesus Christ. Well did Isaiah speak of these days, saying, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Isa. viii:19.

In 1831 the Prophet removed to Kirtland, Ohio, which had now become the headquarters of the Church. On the 6th of June, in that year, the fourth general conference of the Church was held at Kirtland. The Saints numbered about two thousand at that date, and were constantly increasing. At the conference, many Elders were called by revelation to go forth, two by two, to preach the Gospel and baptize as the Apostles did in ancient times. They were to journey westward, preaching and baptizing by the way, and all were to meet in Missouri, where the next conference should be held, and where, if they were faithful, the Lord would reveal to the Prophet the location of their promised inheritance.

Conforming to revelations already given, Joseph the Prophet, accompanied by several of the brethren, left Kirtland, June 19th, 1831, on his first visit to Missouri. He reached Independence, Missouri, July 15th, meeting the Elders who had preceded him. Soon after Joseph's arrival at Independence, the location of the city of Zion was made known to him by revelation. Before his return to Kirtland, in August, 1831, the foundation of the new city of Zion had been laid and the site dedicated for a temple of the Lord. About this time, a great stream of emigration started to the practically unexplored regions of the west.

Soon after his return to Kirtland, the Prophet Joseph and Sidney Rigdon retired to the quiet town of Hiram, Portage county, Ohio, where they engaged in translating the Bible. Besides this important labor, the Prophet was active in the ministry. He attended several conferences and was busy preach-

ing the Gospel in public and in private. Meantime persecution did not abate, but was in active operation both in Missouri and Ohio. March 25th, 1832, Joseph Smith and Sidney Rigdon were taken by a mob and treated in a most brutal manner. The former was stripped, covered with tar and cruelly beaten, and an attempt made to force a bottle of aqua fortis down his throat. Notwithstanding this, the next day found the Prophet declaring the Gospel to a public congregation. Sidney, however, was delirious for several days, as a result of the violent treatment received at the hands of the mob.

In April, 1832, Joseph paid a second visit to Missouri and was greatly pained to learn of the insults and injuries being heaped upon the Saints, as hostilities had already begun of such intensity and bitterness, as to soon result in their complete expulsion from Jackson county. After administering words of comfort and instructing the Saints, Joseph returned to Kirtland in June. Nov. 3, 1832, the Prophet's oldest son, Joseph, was born.

On Dec. 25th, 1832, Joseph Smith received the revelation on war, pointing out the great rebellion, which occurred twenty-eight years later. During the winter of 1832-33 Joseph, by inspiration, organized what is known as the School of the Prophets, in which the Elders of the Church were instructed and edified in the things of God. Feb. 2, 1833, the Prophet completed the translation of the New Testament. July 23rd, 1833, under commandment from the Lord, the Prophet and his associates laid the foundation corner stones of a Temple of the Lord, the first in this dispensation.

March 18, 1833, the presidency of the Church was first organized in this generation. It consisted of Joseph Smith, president, Sidney Rigdon, first counselor, and Frederick G. Williams, second counselor. On Feb. 17, 1834, the High Council was organized by the Prophet. It consisted of twelve High Priests, presided over by the Presidency of the High Priesthood. This High Council is a pattern of all High Councils in the Church, one of which exists in every stake of Zion, presided over by the Presidency of the Stake.

On May 5th, 1834, Joseph Smith, with one hundred men, started for Missouri. Their number was increased on the way to two hundred five. This body of men is known in his-

tory as Zion's Camp. They were called by revelation. The purpose of their mission was to carry supplies and comfort to the grief-stricken, mob-ridden Saints in Missouri, and if possible, to influence the governor to restore to, and protect them in their rights in the enjoyment of their hard-earned farms and homes. While en route, "Zion's Camp" encountered many hardships, and some of the brethren, like Israel of old, murmured against the Prophet of the Lord. Joseph reproved them for their evil conduct, and prophesied that a scourge would come upon the camp. June 22, 1834, cholera broke out in the camp; sixty-eight were attacked, thirteen died. Thus was the word of the Lord through Joseph literally fulfilled. Arriving in Missouri, they organized a Stake, and returned to Kirtland July 9th, 1834.

In 1835 Joseph, who had a strong desire for education, established a school in Kirtland and engaged Prof. Leixas to conduct a class in Greek. Though Joseph, like the ancient Prophets and Apostles, was unlearned when first called, at the age of thirty he had acquired a marked proficiency in language, philosophy and statesmanship. This desire for education and great efforts to promote the same, have characterized the authorities of the Church from that day until the present time.

On the return of Zion's Camp from Missouri, the work on the temple, which had been retarded, was now prosecuted with zeal and vigor until its completion. The building was constructed under very trying circumstances. Many were in poverty. Persecution was in progress. The building cost \$70,000, and was supervised by the Prophet Joseph Smith, in addition to all his other duties in public and private, at home and abroad. It was three years in course of construction and was the first temple of the Lord built in this dispensation. Since then five others, more expensive, have been built by the Latter-day Saints, and others will be erected in these last days to the honor and glory of God.

This temple was dedicated March 27th, 1836. The occasion was a veritable pentecostal feast. Many enjoyed the gifts of the Holy Ghost, and prophesied of things to come. Subsequently the Savior appeared to Joseph Smith and Oliver Cowdery, also Moses, Elijah and other ancient Prophets came in their order, as recorded in section 110 of the Doctrine

and Covenants. The Apostles, as of old, were endued with power from on high, and went forth to the world with renewed strength declaring the glad tidings of the restored Gospel. Following these remarkable manifestations, a wave of financial inflation swept over Kirtland, and many of the Saints ran wild in speculations. Many of the leaders became infatuated with the false spirit, and when the panic of 1837 engulfed the nation, disaster came to Kirtland. Many leading men apostatized, and attributed to the Prophet Joseph Smith the very evils which he had warned them against and sought by every means in his power to avoid.

The Kirtland Safety Society Bank had been organized by the Prophet Joseph, for the benefit of the Saints. This failed through the swindling operations of subordinate officers, and many of the people were financially ruined. Persecution became violent. Many of the leading men became bitter enemies to the Prophet of the Lord. Jan. 12th, 1838, Joseph Smith and Sidney Rigdon were forced to flee from Kirtland, and an armed mob followed them for two hundred miles, thirsting for their blood. Joseph with a body of the Church, was now established in Missouri, the Saints, on account of persecution, migrating thither from Ohio. The Saints in Missouri numbered about 12,000 souls, and having been expelled from their homes in Jackson county by furious mobs, were located in Caldwell, Daviess and Carroll counties, chiefly in Caldwell.

In the midst of perilous times, and being continually harassed by false brethren, the life of the Prophet must have been a trying one. Only men of unswerving integrity could stand the chastening fire of persecution, and many fell by the wayside, and joined in the cry against the Prophet and the Saints. Joseph knew that the Church of which he had the honor to be the earthly head, was the Church of God, and that the Lord would preserve it to the end. He therefore had no need to pander to the whims of men in order to retain their friendship. This of itself, is no small evidence that Joseph Smith was called of God. If he had been palming upon the world a fraud, he would have feared the exposure of those who became disaffected, and would have used politic methods to retain their good will for him, rather than apply the law of

justice and cast them out of the Church. The example of Joseph Smith in dealing with apostates, no matter how high in Church authority they stood, has been followed by his successors until the present, and ever will be, for "God is no respecter of persons."

In Missouri, Joseph received important revelations on various items, such as the building of a temple at Far West, the law of tithing, the mission of the Apostles abroad; also that America was the land where Adam dwelt, and that the Garden of Eden was where Jackson county, Missouri, now is. July 4th, 1838, the Prophet caused to be laid the foundation stones of a temple, which, however, has not been completed. About two days after the Fourth of July celebration at Far West, lightning struck the liberty pole and shivered it to pieces. This seemed to be a warning that their own liberties were about to be stricken down. It is said that on this occasion, Joseph prophesied that the day would come, when the Constitution of the United States would hang as if by a thread, and that the Latter-day Saints would be prominent in saving that instrument from utter destruction.

Persecution soon reasserted itself. The Latter-day Saints in Missouri had a right to vote. Twelve of them attempted to cast their votes at a state election in Gallatin, Daviess county, Aug. 6th, 1838. A candidate for the legislature, William P. Peniston, made an inflammatory speech against them, and raised a tumult, in which several of the Saints and their opponents were wounded. The report of this riot was greatly exaggerated and spread throughout the State. Mobocracy followed in various places. October 25th, 1838, while defending themselves against a mob on Crooked river, Apostle David W. Patten and two other brethren, Gideon Carter and Patrick O'Bannion, were killed. The power of the Saints, even in a small degree to defend themselves, exasperated their enemies, and on Oct. 27th, Maj.-Gen. Clark issued an order to the state militia, to proceed with all haste against the Mormons and drive them from the state or to consummate their extermination. Oct. 30th, the frightful massacre of Haun's Mill occurred, when about twenty of the Saints, men, women and children, were killed and thrown in a heap into a well and buried.

About this time, Col. Hinkle betrayed the Prophet and sev-

eral of his associates into the hands of the enemy, by forming a compact with the latter to give up the arms of the Saints without the knowledge or consent of Joseph and his brethren. Oct. 31st, Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, George W. Robinson, Hyrum Smith and Amasa M. Lyman were taken and treated as prisoners of war. The city was given into the hands of mauraders, who pillaged the houses and grossly insulted defenseless women and children. Joseph and his brethren were courtmartialed, and ordered to be shot, but Gen. Doniphan, of the state militia, protested against it as cold-blooded murder. Notwithstanding Gen. Clark had told the Saints that they must never expect to see their leaders again. Joseph prophesied to his associates that their lives would be spared and they would return to the Saints, which prediction was literally fulfilled. The prisoners were paraded through the country with boastful glee on the part of their captors.

On one occasion Joseph addressed a crowd of spectators, many of whom were melted to tears. It became a settled conviction with his enemies, that if they allowed the Prophet to address the public, he would never fail to make friends and impress the honest that he was innocent. So, to avoid this impression, the mob, or officers, who subsequently had him in custody, would try to prevent him from speaking to the people. Joseph and some of the brethren were confined in Liberty jail, Clay county; the remainder in Richmond, Ray county. While in their dungeon cell, they were subjected to the taunts and insults of guards and officers. One night, after bearing all he could possibly endure of their filthy conversation, he arose in chains, and with a voice of thunder rebuked the guards in the name of the Lord. They cowered before him and asked his pardon. So great was the power of God, they wilted before Joseph as a blade of grass before a flame of fire.

Parley P. Pratt thus describes this scene commencing with the words of the Prophet to the guards: "Silence, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still: I will not live another minute and hear such language. Cease such talk, or you or I die this instant!" He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon, calm, unruffled and dignified

as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped on the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards. I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath in the courts of England; I have witnessed a congress in solemn session to give law to nations; I have tried to conceive of king, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon, in an obscure village of Missouri.”—*Autobiography of P. P. Pratt*, p 229-30.

The brethren in prison were charged with murder, treason, arson and other crimes, all of which they were acquitted. Joseph's enemies considered one evidence of treason was, the belief the Prophet and his associates had in the prophecy of Daniel, that God in the last days would set up His kingdom which should “subdue all others.” They were tried in the court of Judge A. A. King. Gen. Doniphan, the attorney for Joseph, told him to “offer no defense, for if a cohort of angels should declare your innocence, it would be all the same. ‘The judge is determined to throw you into prison.’”

While in prison, Joseph received from the Lord the glorious revelations and instructions found in sections 121, 122 and 123 of the Doctrine and Covenants. Mobocracy continued. Gov. Boggs issued his infamous order to exterminate the “Mormons” or drive them from the state. Joseph cheered the Saints from his prison cell. He wrote: “Zion shall yet live though she seemeth to be dead.”

While Joseph was in prison, Brigham Young, President of the Twelve, planned and carried into effect the gathering of the Saints from Missouri to Illinois. He and his brethren made a solemn covenant that they would never cease their efforts until the Saints were gathered from Missouri. They kept their pledge. It was a gigantic undertaking. Ten thousand Saints, homeless and almost penniless, compelled to sign away their property at the point of the bayonet, were to be gathered, organized in suitable companies, with proper arrangements and remove to another state, where they hoped for better treat-

ment. The exodus was carried out. Early in 1839 found the Saints in Iowa and Illinois. Thus was another prophetic utterance finding fulfillment.

Joseph Smith once said that the Saints would have first a county, then a state, and finally a nation against them. The literal fulfillment of this prophecy is strikingly apparent to those who know anything of the history of the Church. The Saints were driven from Kirtland, Ohio, from county after county in Missouri, and then from the state of Missouri in which Gov. Boggs, the chief executive officer, took part by issuing the infamous "exterminating order," virtually licensing the wholesale pillaging and murder of hundreds of innocent men, women and children. Later we see the United States government sending an army against the Saints to crush an imaginary rebellion, and later still, as if to emphasize the words of the Prophet, we behold the great government under which we live, confiscate the property of the Church, and there appears on the supreme court calendar, the case of the "United States of America vs. Church of Jesus Christ of Latter-day Saints." Surely no prophecy could more literally come true—yea, it has been doubly fulfilled—than that relating to the nation being against the Church.

April 22, 1839, Joseph and Hyrum Smith joined their families at Quincy, Ill., having escaped imprisonment a short time previous. Soon after this, Commerce, afterwards named Nauvoo, by the Prophet, was selected as a location for the Saints. It was a beautiful site, being encircled on three sides by a curve in the Mississippi river. The place was sickly and many became prostrated with fever. It was on this occasion that miraculous cases of healing occurred through the administration of the Prophet. He went from house to house, commanded the sick to arise and walk, and his words were followed by instant healing.

The Twelve had been called on missions to Europe, and were commanded to take their departure from the temple grounds in Far West, April 26, 1839. Capt. Bogart, a leading mobocrat, heard of the prophecy and swore that it should never be fulfilled. On the day named, however, at 1 a. m., the Twelve met at the place appointed, held a conference, ordained Wilford Woodruff and George A. Smith to the Apostleship, and departed

on their mission, in fulfillment of the word of the Lord through the Prophet Joseph Smith. And here let it be said, that no prediction of the Prophet Joseph Smith shall ever fall to the ground unfulfilled.

Many converts were made in England, and in 1840, the first company of Saints from the shores of Europe came to Nauvoo. Joseph was diligent in helping the Saints to found themselves in the new city. Having a little respite from persecution, himself and Judge Elias Higbee went to Washington and laid before the President, Martin Van Buren, a detailed statement, with proof, of the outrages committed against the Saints in Missouri. At first the President was averse to hearing them, then expressed sympathy, and listened, as well as inviting the Prophet to explain his views of the Gospel, which he did. At a later visit, the President showed signs of political cowardice, and after listening impatiently to the recital of their sufferings, he made the reply, previously quoted in part: "Your cause is just, but I can do nothing for you; and if I take up for you I shall lose the vote of Missouri." The Prophet concluded promptly that President Van Buren was an "office-seeker; that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition."

Joseph remained in the east during the winter, making the acquaintance of leading political men of the nation. He recited to several the sufferings of the Saints. To this recital John C. Calhoun said: "It involves a nice question—the question of state's rights; it will not do to agitate it." Henry Clay said: "You had better go to Oregon." Such answers were too inconsistent and unreasonable; too cowardly, to afford any hope of redress from the hands of the men who made them. The Prophet returned home to Nauvoo March 4, 1840. During his absence he preached the Gospel to large audiences in Washington and in Chester county, Pennsylvania.

Nauvoo had been growing under the direction of Hyrum Smith, the ever-faithful brother to the Prophet. The population numbered near three thousand and contained three ecclesiastical wards. The Latter-day Saints again asserted their political rights, and with this came persecution as bitter as heretofore. Gov. Boggs, of Missouri, demanded of Gov. Carlin, of Illinois, the arrest of the Prophet on the ground of his

being a fugitive from justice. The demand was rejected, but this only exasperated the Missourians, who subsequently took an active part in persecuting the Prophet and his associates. In the winter of 1840-41, the Illinois legislature granted a very liberal charter to the city of Nauvoo. Abraham Lincoln was a member of the legislature which granted it. It included the establishment of the Nauvoo Legion, a military body, and the University of Nauvoo. Feb. 1, 1841, it went into effect, and shortly thereafter Joseph became the lieutenant-general of the Nauvoo Legion.

On the 6th of April, 1841, the corner stones of the Nauvoo Temple were laid. Joseph called upon the Saints in the regions round about to gather into Nauvoo and assist in the erection of this sacred edifice. The Saints responded with great energy to this call, and flocked into the city from all directions. Nauvoo grew with almost magic speed. Brigham Young and the Twelve, on their return from England, greatly aided in its growth. The population before the Prophet's martyrdom had increased to 20,000. In 1842 prosperity abounded in Nauvoo. This year the Prophet wrote for publication an account of the coming forth of this great work. This included the Articles of Faith now printed upon cards and distributed by the Elders among all nations where the Gospel is being preached. The Church paper was edited by the Prophet, and was called the Times and Seasons. Through this medium he published many profound truths which the Lord had revealed to him. Many embraced the Gospel. The population increased, and Nauvoo was rapidly becoming a city of importance.

Notwithstanding this wonderful growth, and the peace enjoyed, the Spirit of prophecy, ever alive in this great Prophet, gave him premonitions of the sore tribulations which were soon to follow. March 17, 1842, Joseph organized the Relief Society, now so famed in the Church as the organization through which our devoted mothers administer so much comfort and help to the poor, the sick and the needy. At a funeral sermon preached by the Prophet April 9th, 1842, Joseph foreshadowed his own death by saying, that he had now no promise of life and was subject to death. He said the Lord had promised him life at different times until certain things should

be accomplished. "But having now done these things, I have no longer any lease of my life. I am as liable to die as other men."

In 1842 Joseph uttered the following remarkable prophecy in Montrose, Iowa, which he recorded as follows: "I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure and disease; and some would live to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains." Every provision of this prophecy has been remarkably fulfilled.

Apostates began to plot the destruction of Joseph's life. John C. Bennett, a vile man, possessing ability without character, but whose perfidy was not detected until he had been crowned with honor among the Saints, had rendered valuable service in obtaining the Nauvoo charter. He was elected mayor of Nauvoo, chosen chancellor of the university and major-general of the Legion. He planned to have the Prophet killed in a sham battle of the Nauvoo Legion, but failed. He uttered many falsehoods against the Prophet, both to shield his own iniquity and to encompass the death of the Prophet. He wrote a vile book against Joseph and the Saints, made up of gross misstatements. This greatly increased the prejudices against the Prophet among the thousands who did not wish to investigate and know the truth. Elders were sent out to refute these slanders, and accomplished much good among the honest at heart. The old Missouri hatred was still kept burning in that state. Some one had attempted, it was claimed, to assassinate Gov. Boggs at Independence. It was falsely laid to the "Mormons." Gov. Boggs demanded of the governor of Illinois the person of Joseph Smith on the charge of his being an accessory to the attempted murder before the crime. He and O. P. Rockwell were arrested Aug. 8th, 1842, but discharged after a hearing before the municipal court of Nauvoo. Other attempts were made to arrest him under false pretenses. He concluded to go into hiding for a short time. While hidden, he wrote the important letters to the Saints on the redemption of the dead, found in sections 127 and 128 of the Doctrine and Covenants.

Thomas Ford became governor of Illinois in December, 1842. Joseph applied to him for a withdrawal of the writs issued against him by Gov. Carlin. After a judicial investigation this was done.

In February, 1843, the population of Nauvoo was again augmented by a company of Saints from Europe, under the leadership of Elders P. P. Pratt, Lorenzo Snow and Levi Richards. In June, 1843, other attempts were made to drag the Prophet back to Missouri. Dr. Bennett was the chief instigator of this scheme. Politicians stirred up strife against the Saints, and recommended the repeal or restriction of the Nauvoo charter. They pretended to be alarmed at the increase of "Mormon" power. Yet, strange to say, "Mormon" power, in politics or religion, has never been wielded to deprive or restrict any human being of their rights in the least degree. "Mormons" elected to office were threatened with mobocracy when attempting to qualify at the county seat, Carthage. The anti-"Mormon" party renewed their pledges to fight the "Mormons," and the mob began to burn the homes and property of the Saints in outlying districts of Nauvoo. When the governor was appealed to for protection, his answer was an indication of his cowardice or his sympathy with the mob element. He simply told the Saints they must protect themselves. During these times of trouble Joseph addressed letters to several prominent men in the nation who had presidential aspirations. He propounded to them this question: "What will be your rule of action relative to us as a people, should fortune favor your ascension to the chief magistracy?" Only two answered, as previously shown, Henry Clay and John C. Calhoun, and their answers were so non-committal or evasive that Joseph considered the writers cowardly, or lacking in moral force. Soon after, strange and startling as it sounded then, Joseph Smith announced himself a candidate for the presidency of the United States. He was nominated Jan. 29th, 1844, and duly sustained at a state convention on the 17th of the following May. Soon after this he published his views in plain terms, on the "Powers and Policy of the Government of the United States." In this document he defined his position on the live political questions of the day. He favored abolition of slavery, the slave holders to be paid for their slaves by the general government, the

money to be raised by reducing the salary of congressmen and by the sale of public lands; the abolition of imprisonment for debt and for all crimes but murder; work on public enterprises to be the penalty for other crimes, and to make the prisons schools of learning; the investment of power in the President of the United States to furnish troops for the suppression of mobs; the extension of the United States from sea to sea, with the consent of the Indians.

Many other excellent features appeared in his platform. If his position on the slave question had been carried out, it would have saved the nation a million lives, preserved thousands from being crippled, and protected the happy homes of a million people from widowhood, averted the cries of more than a million fatherless children, and saved to the nation many millions of treasure and property less valuable than human life. Joseph prophesied of the war twenty-eight years before it came, and that it should result in the death and misery of many souls. That Joseph Smith was a Prophet of God, is written in letters of blood and by the tears of millions who suffered from that fratricidal war. The Twelve and other leading Elders went to the eastern states to promulgate his views. It is not probable for a moment, that the Prophet had any faith in winning the presidential election. Neither had he aspirations for the honors of men. Other considerations were in view. His people had been traduced and misrepresented. His candidacy furnished an opportunity to explain his views, to enlighten the public mind respecting the Latter-day Saints, and to leave on record, propositions to the nation which, if accepted, would save the nation life and treasure. He wrote at that time: "I feel it to be my right and privilege to obtain what influence and power I can lawfully in the United States for the protection of injured innocence; and if I lose my life in a good cause, I am willing to be sacrificed on the altar of virtue, righteousness and truth, in maintaining the laws and constitution of the United States, if need be, for the general good of mankind."

Joseph, with a little band of pioneers, started on an expedition to explore the Rocky Mountains, to find a resting place for the Saints, but was turned back. He was destined to seal his testimony with his blood. On July 12th, 1843, Joseph had

recorded the revelation on celestial marriage, found in section 132, Doctrine and Covenants. In the spring of 1844 the situation in Nauvoo became very bitter. The Laws, Higbees and Fosters plotted the overthrow of the Prophet. William Law was his counselor, and of course knew of Joseph receiving and privately teaching the doctrine of plural marriage. He had Joseph arrested on a charge of polygamy, but failed to obtain a conviction. The apostates then started a newspaper called the *Expositor*, through which they circulated the basest falsehoods imaginable, and thus inflamed still more intensely the public mind. The city was shocked at the publication. The city council was called together. Joseph Smith was the mayor. The *Expositor* was declared a nuisance and was utterly destroyed June 11th, 1844, by order of the mayor. The proprietors left the city and immediately planned the arrest of the Prophet and others on a charge of riot. The latter had a hearing and were acquitted. The mob was furious and gathered in large numbers around Nauvoo, swearing vengeance on the people and their leaders. Joseph, as mayor, declared the city under martial law, and called out the Legion to defend it. The governor, hearing of this and being weak and vacillating, went at the head of the militia to Nauvoo, and demanded that the Prophet come to Carthage for trial for the destruction of the *Expositor*, and that martial law be abolished in Nauvoo. His orders were strictly obeyed. The governor pledged, in a most solemn manner, his honor and the faith of the state that the prisoners should be defended against mob violence, and should have a fair and impartial trial. This pledge was repeated, but never kept. Undoubtedly the Prophet felt that his withdrawal from Nauvoo would be a safeguard for the Saints, for he loved them more than life itself. He remarked just before leaving Nauvoo: "I am going like a lamb to the slaughter, but I am calm as a summer morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'he was murdered in cold blood.'" His prophecy has been literally fulfilled.

The Nauvoo Legion gave up their arms by command of Gov. Ford, who again promised them protection. Joseph Smith,

Hyrum Smith, John Taylor and Willard Richards were confined in Carthage jail, and on the fatal 27th day of June, 1844, were placed in an upper room of that building. About 5 o'clock in the afternoon an armed mob of the state militia, assisted by other murderous fiends in human shape, in all about two hundred strong, burst in fury upon the jail and murdered in cold blood, the Prophet and his brother Hyrum. Elder Taylor was cruelly wounded with four bullets, while Elder Richards escaped unharmed. While this inhuman tragedy was being enacted, Gov. Ford was in Nauvoo, haranguing the peaceful, unarmed Saints on the enormity of destroying the printing press of the *Expositor*. The governor undoubtedly knew the intention of the mob, for he had heard their threats that the Prophet should never escape alive. A day or two before his martyrdom, while being exhibited among the militia, as if he were something monstrous, the Prophet asked one of the officers if he could see anything bad in his countenance. The officer answered: "No, Gen. Smith, but I cannot see what is in your heart." The Prophet promptly retorted: "But I can see what is in your heart, and if you are suffered to shed my blood you will see bloodshed prevail in this land to your heart's content." The testament of this great and last dispensation was sealed by the blood of the testator, and is in force upon all the world.

When we review the life of Joseph Smith, we are compelled to exclaim: In the hands of God he was a mighty man! Next to the Savior, Joseph Smith was as great a Prophet as ever lived. At the age of fifteen he saw God the Father and our Savior Jesus Christ. He beheld them face to face, and he heard the voice of each. At the age of eighteen, he saw an angel of the Lord on four different occasions. He saw the ancient records of the people of God on the Western Hemisphere. When twenty-two years old he had been visited by the same angel-Prophet eight different times, and on each occasion instructed by him. At this age also he received the golden plates. In his twenty-fourth year he published this record to the world, received a visitation from John the Baptist, and obtained the Aaronic Priesthood under his hands. At the same age Peter, James and John came and laid their hands upon his head, bestowing the keys of the kingdom of God, which they had received from the Savior over eighteen hundred years before. He also heard the voice of Michael.

In his twenty-fifth year he organized the Church of Jesus Christ of Latter-day Saints, and thus laid the foundation of a work so great that it will yet fill the earth. When thirty-one years old, he had founded and builded a temple to the Lord, and in it, had seen the Savior, Moses, Elijah and other ancient Prophets of the living God. He selected the site of four temples of the Lord, saw one completed and another well on its way before his martyrdom. Before he was thirty-five years of age, he had been the prime mover in laying the foundation and helping to build several important towns in the travels of the Saints. At thirty-seven he organized a militia, of which he was lieutenant-general; established a university of learning; set on foot the gathering of Israel, and previous to this and before his assassination, saw thousands gathered from various States of the Union, Canada and Great Britain. The Prophet Joseph Smith died a martyr at thirty-nine years of age, having received in his life-time over one hundred twenty-five revelations from God, which he caused to be written, besides the volumes of unwritten inspiration which found their expression in prophecy, healing the sick, casting out devils, interpreting tongues and translating the Scriptures of divine truth. His prophecies are many, both written and unwritten. Many have been filled, none have failed, and when the wheels of time shall bring the remainder due, every jot and tittle shall be fulfilled, for it was God who spake through the Prophet Joseph Smith. He loved his God, his religion, his country and all mankind. For them he lived and suffered; for them he died; and future generations, when the cobwebs of sectarian ignorance, bigotry and prejudice, with "the refuge of lies" shall have been swept away, will do him justice, and acknowledge him as being a statesman, a philosopher, a philanthropist, a colonizer, an educator, a pioneer, and indeed a mighty Prophet of the living God. Well did Josiah Quincy, the historian, a non-"Mormon," say of the Prophet, whom he visited at Nauvoo May 15th, 1844: "It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?' and it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon Prophet.'"

PATRIARCH HYRUM SMITH.

This great and good man was born at Tunbridge, Vermont, Feb. 9th, 1800. He was an elder brother of the Prophet, Joseph Smith. He was a boy with a prayerful heart and later, a man of God, as true as this generation or any other has produced. Like the rest of the family, he was inured to hard labor, amid circumstances of privation with little opportunity for education. He moved with his father and family to Western New York, and when Joseph, his brother, announced his visions and revelations to his father's family, Hyrum at once received his testimony and espoused the cause with Joseph, becoming to him, probably, the nearest, truest and best friend he had among men. Not that scores of others lacked in their integrity and love for the Prophet, for many would gladly have died for him at any time, but Hyrum was a brother in the flesh, and knew Joseph better from childhood to the hour of their martyrdom than any other man and, consequently, under every circumstance, was better qualified to sympathize and confer a brother's love than other men. At the age of twenty-six (Nov. 2, 1826), Hyrum married Jerusha Barden, who shared with him his trials the remainder of her life, and bore to him six children, Lovina, Mary, John, Hyrum, Jerusha and Sarah. Most of them are now deceased, but his son John has been for many years the Patriarch of the Church, and resides in Salt Lake City. The office of Presiding Patriarch descends to the first born of the family from father to son, provided always that the son is worthy to inherit this holy calling, and let it here be said and remembered by all the Saints in every generation, that no better, nobler, purer man than Hyrum Smith, could have been chosen to receive this Holy Patriarchal Priesthood. May the claim of his generations to whom this office shall descend, never find within it a weak or broken link!

In May, 1829, while the work of translating the Book of Mormon was in process, while Hyrum Smith and



HYRUM SMITH.

several others were rejoicing in the dispensation opening to the world, about the time that John the Baptist came and restored the keys of the Aaronic Priesthood, the Lord gave a revelation through Joseph to Hyrum Smith. In it he commanded Hyrum to "seek to bring forth and establish the cause of Zion. Seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich. * * * Verily, verily, I say unto you, I will impart unto you of My Spirit; which shall enlighten your mind; which shall fill your soul with joy. * * * Behold, I command you that you need not suppose that you are called to preach until you are called. * * * Seek not to declare My word, but first seek to obtain My word, and then shall your tongue be loosed; then if you desire, you shall have My Spirit and My word; yea, the power of God unto the convincing of men." These and many other glorious instructions are found given to Hyrum in Section 11 of the Doctrine and Covenants. The truths, admonitions, instructions, doctrines and promises therein revealed, were accepted by Hyrum in all sincerity, and he was guided by them and true to them to the last moment of his earthly existence. His travels, labors and experiences in detail scarcely need be related here, because they are so closely interwoven with the history of the Church and that of the Prophet Joseph, as to be almost identical. On the 13th of Oct., 1837, his wife, Jerusha, died. This was during the persecutions and hardships entailed upon the Saints in Missouri. Subsequently he married Mary Fielding, by whom he had two children, Joseph F. and Martha, the former being now the President of the Church.

In June, 1829, Hyrum Smith was baptized by his brother Joseph, in Seneca Lake. He was one of the eight witnesses permitted to view the plates from which the Book of Mormon was translated. He was also one of the six members who went to constitute the organization of the Church, April 6th, 1830. His name stands as a living witness of the existence of those sacred plates which give to the world the history of the Gospel upon the Western Hemisphere. At a conference assembled in Far West, Missouri, Hyrum was chosen and sustained as second Counselor in the Presidency of the

Church instead of Frederick G. Williams, who was rejected on Jan. 19th, 1841. The Lord, through the Prophet Joseph, then revealed the following Doctrine and Covenant, Section 124: "And again, verily I say unto you, blessed is My servant, Hyrum Smith, for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before Me, saith the Lord." What greater blessing can man attain to than to know that God loves him, not simply because of a Heavenly Father's love for all His offspring, but because the individual is right in heart and works before the Lord. Surely such approval in this life must be as Eternal Life in the presence of the Lord hereafter. In the same revelation, the Lord said: "That My Servant, Hyrum Smith, may take the office of Priesthood and Patriarch, which was appointed unto him by his Father, by blessing and also by right. That from henceforth he shall hold the keys of the Patriarchal blessings upon the heads of all My people, that whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth I appoint unto him that he may be a Prophet, and a Seer, and a Revelator unto My Church, as well as My servant, Joseph; that he may act in concert also with My servant, Joseph, and that he shall receive counsel from My servant, Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing and glory and honor and Priesthood and gifts of the Priesthood, that once were put upon him that was my servant, Oliver Cowdery; that my servant Hyrum may bear record of all things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever." Thus by revelation direct from heaven were keys, powers and authority, conferred upon Hyrum equal to which but few men in the history of this world have ever enjoyed. He was a man of exceeding great love, forbearance and kindness. He was not hasty. No personal antipathy was ever allowed a place in his heart toward any human being, nor even to the vilest thing that creepeth upon the earth. His power to bless was never idle; his authority to curse, he shuddered at the

thought of exercising. When one of the brethren in the heat of trouble in Missouri forsook the Prophet Joseph, and said false things against him, whereby he forfeited his calling, Hyrum Smith went to, and sought to turn the wayfaring man from his error. Apostle John Taylor said that he (Elder Taylor) had it in his heart to try to save the rebellious brother, but said when he heard that Hyrum Smith had gone before him on the same errand, it was useless for him to try if Brother Hyrum should fail. When Sidney Rigdon failed in his love for Joseph and devotion to the work of God, and Joseph felt to drop him from the Presidency, Hyrum, in his great mercy and his abhorrence at the thought of one making shipwreck of his faith, pleaded with Joseph to bear longer with Sidney. Joseph said: "If my brother Hyrum and the people want to carry Elder Rigdon any longer they may, but I cannot." Hyrum's mercy prevailed, although the Prophet was right in his judgment, for Elder Rigdon was ungrateful for the mercy extended and soon fell aside. During all the trials to which the Prophet was subjected, his faithful brother Hyrum shared with him therein. They were imprisoned together in Liberty jail, had been courtmartialed and sentenced to be shot together by a mob militia at Far West. Together they started on an exploration tour to the west and when they returned, they went together to Carthage jail to be offered as living witnesses that God had restored the Gospel in these last days. ,

At the time of his death he held various offices, military and civil, and had always been useful on committees in building the Nauvoo house, Kirtland Temple, and in every way was a most capable and public spirited man. He was for the cause of Zion incessantly. It was his whole theme; his thoughts by day and his dreams by night. In all respects he was morally, intellectually, physically and spiritually a most worthy and loving companion to his Prophet brother. As a Patriarch, he is represented by his son, John. As a Prophet, Seer and Revelator, he is represented by his son, President Joseph F. Smith.

The circumstances of their Martyrdom have been related elsewhere, and need not be repeated here only as relates directly to Hyrum. Before the awful tragedy took place, Hyrum asked Elder Taylor to sing a second time the hymn, "A Poor Way-

faring Man of Grief." Elder Taylor felt too depressed to sing, but sang again in compliance with Brother Hyrum's request. Before leaving home, Hyrum read the words of Moroni to the Gentiles from the 12th chapter of Ether, which are as follows: "And it came to pass that I prayed unto the Lord that He would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me if they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of My Father. And now I, (Moroni) bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood." Soon after the singing of the hymn by Elder Taylor, the mob rushed upon the jail and cruelly murdered the brothers, first Hyrum, and then the Prophet Joseph, and frightfully wounded Apostle John Taylor. Apostle Willard Richards escaped injury although standing side by side with his brethren when they fell. I will close this brief sketch of one of the very greatest of men who ever lived, by quoting the words of President John Taylor, who witnessed the martyrdom and offered his own life for his brethren:

"These reflections and a thousand others flashed upon my mind. I thought, Why must the good perish, and the virtuous be destroyed? Why must God's nobility, the salt of the earth, the most exalted of the human family, the most perfect types of all excellence, fall victims to the cruel, fiendish hate of incarnate devils?

"The poignancy of my grief, I presume, however, was somewhat allayed by the extreme suffering that I endured from my wounds.

"Soon afterwards I was taken to the head of the stairs and laid there, where I had a full view of our beloved and now murdered brother, Hyrum. There he lay as I had left him; he had not moved a limb; he lay placid and calm, a monument of greatness even in death; but his noble spirit had left its tenement, and was gone to dwell in regions more congenial to its exalted nature. Poor Hyrum! he was a great and good

man, and my soul was cemented to his. If ever there was an exemplary, honest, and virtuous man, an embodiment of all that is noble in the human form, Hyrum Smith was its representative."

JOHN SMITH

FOURTH PRESIDING PATRIARCH OF THE CHURCH.

The brother of Joseph Smith, Sr., whose name stands at the head of this brief chapter, was born in Derryfield (now Manchester), Rockingham county, New Hampshire, July 16th, 1781. In 1815 he married Clarissa Lyman, by whom he had three children, George Albert, Caroline and John Lyman.

The Gospel was introduced to John Smith by his brother Joseph, father of the Prophet. He promptly obeyed the divine message, and although very sick, he was led to the waters of baptism in mid-winter, when the ice had to be cut, and received the ordinance January 9th, 1832. He had been given up by the doctors to die, but from the time of his baptism began to recover. He was also ordained an Elder soon after his baptism.

He moved to Kirtland, Ohio, in 1833, and five years later to Far West, Missouri, where he underwent the persecutions incidental to those trying times. From Far West he removed to Adam-Ondi-Ahman, where he presided over the Church in Daviess county. He with the Saints were expelled by the mob in 1839, and in February of that year arrived in Illinois. He located at Green Plains, where he planted a crop, split rails and did other heavy manual labor, much unsuited to his age and health. In June he located in Nauvoo and thence went to Lee county, Iowa, to preside over the Church in that State.

In October, 1843, he returned to Illinois, locating in Macedonia, Hancock county. In that place he presided over the Saints. In January, 1844, he was ordained to the patriarchal office. In November of the same year he was driven by mobocrats from his home in Macedonia to Nauvoo, where he imparted many patriarchal blessings to the joy and comfort of the Saints, until driven by mobocrats from the sovereign State of Illinois, February 9th, 1846, to seek an asylum of peace beyond the Rocky Mountains in the valleys of the unexplored west. He crossed Iowa to Winter Quarters and spent a dreary winter on the west bank of the Missouri river. On the 9th of June, 1847,

he commenced his weary march with ox teams across the great plains of Nebraska, and arrived in Salt Lake valley September 23rd, 1847. While President Young and associates were attending directly to the removal of the Saints from Winter Quarters to Salt Lake Valley, Father John Smith presided over the Church in their gathered condition until January 1st, 1849, when he was ordained presiding Patriarch of the Church under the hands of Presidents Brigham Young and Heber C. Kimball.

The office of Presiding Patriarch is handed down from father to son, the only hereditary office in the Church, but at this time John Smith the eldest son of Hyrum was very young, and John, the brother of the first Patriarch, was called to fill this office, which he occupied during the remainder of his life. From the Old Fort he moved to his city lot, which was the only spot he had been left unmolested, to cultivate for the preceding twenty-three years. Like his brother Joseph he was truly benevolent and great hearted, a veritable friend to the poor, whom he blessed in spirit and assisted to the temporal blessings of life. His blessings were full of comfort, consolation and prophecy. The father of the writer received under his hands a choice and prophetic blessing, which we esteem as a sacred relic of the Patriarch's inspired administrations among the people of God. Father Smith gave during his labors in the Patriarchal office 5,560 patriarchal blessings, the contents of which are full of comfort, consolation and inspired prophecies. They are recorded in seven large volumes. He died in Salt Lake City, May 23rd, 1854, and will come forth among the very choicest fruits of the morning of the first resurrection. He was a choice friend of Col. Thos. L. Kane, and at whose hands Col. Kane received blessings which were of lasting benefit in life, and will tend to the latter's glory and exaltation in the life to come. Father Smith was the father of Apostle and President George A. Smith, grandfather of Apostle John Henry Smith, and the literal descendants of this great and good man will be numbered with the presiding authorities of the Church through all time to come, and will be found among the foremost in the councils of Heaven.



JOHN SMITH.

PRESIDENT JOSEPH F. SMITH.

For over twenty years President Joseph F. Smith was Second Counselor, in the First Presidency of the Church of Jesus Christ of Latter-day Saints, and is now the President, the date of the reorganization of the First Presidency, after the death of President Snow, being October 17th, 1901. He was born November 13th, 1838, in Far West, Caldwell county, Missouri. The period of his birth was a stormy one in the history of the Church—the time when it was in its infancy. His father, Hyrum Smith, the Prophet's brother, was all and more to Joseph than Jonathan was to David. In life they lived, labored and suffered together, and when their time came, died together, filling a martyr's grave for the salvation of mankind. Mary Fielding, the mother of Joseph F., was a native of England, and for energy, faith and determination, coupled with good business abilities, was a most worthy and suitable companion for her husband.

A few days previous to the birth of Joseph F., his father and uncle, Joseph, with other brethren, were betrayed, through the cruel treachery of George M. Hinkle, into the hands of armed mobocrats. Being court martialed, they were sentenced to be shot; but this failed, by the interposition of Providence, through Gen. A. W. Doniphan. They were then hustled off to prison, but before starting were allowed a few minutes to bid farewell to their families, being told they would never see them again.

With such scenes being enacted; with mob rule holding sway; plunderings, drivings, imprisonment without trial or conviction; with poverty and distress—at such a time was Joseph F. Smith brought into the world. His childhood days were spent amid the scenes of persecution and hardship which resulted in the martyrdom of Joseph and Hyrum Smith. His mother left Nauvoo in 1846, as an exile from her home and country, for no other cause than that of worshiping God according to the dictates of her own conscience. Although at this time Joseph F. was but a lad of eight years, he drove an ox team for his mother



JOSEPH F. SMITH.

across the State of Iowa. During the sojourn of the family at Winter Quarters, Joseph was occupied as a herd boy, in which he took special pride, feeling that his mother's cattle were the only means by which they were to make their way across the great plains of the far west. Even after reaching the valley Brother Smith was engaged in herding, and so close and conscientious was his attention to duty that he never lost a "hoof" through neglect or carelessness; this attention and devotion to responsibilities placed upon him, has always marked his character and is seen in all the labors of his life.

During his trials at Winter Quarters, while herding cattle, he passed through a thrilling experience with Indians, who suddenly came upon him and his companions for the purpose of driving off their herd. In the exciting chase, two Indians, one on either side, rode up to him, and taking hold of his arms, lifted him from the saddle, and probably would have killed him but for the unexpected appearance of a number of men who were going to the hay field. The Indians suddenly dropped him to the ground, and thus by the aid of Providence his life was saved, his bravery and fidelity to trust having saved the cattle. Brother Smith was taught by the example and precept of his faithful mother, that in the performance of all duties and labors he should go to the Lord in prayer. As a striking illustration of the faith with which he became imbued in his early boyhood, by the example of his mother, we present the following incident related by himself:

"In the spring of 1847 a portion of our family crossed the plains, following the pioneers to the Valley of the Great Salt Lake, the remainder of the family intending to proceed on their journey to the west the following spring. In the fall of 1847 my mother and her brother, Joseph Fielding, made a trip down the Missouri river to St. Joseph, Mo., about 150 miles, for the purpose of obtaining provisions and clothing for the family for the coming winter, and for the journey across the plains the following spring. They took two wagons with two yoke of oxen on each. I was almost nine years of age at this time, and accompanied my mother and uncle on their journey as a teamster. The weather was unpropitious, the roads were bad, and it rained a great deal during the journey, so that the trip was a very hard, trying and unpleasant one.

"At St. Joseph we purchased our groceries and dry goods, and at Savannah we laid in our store of flour, meal, corn, bacon and other provisions. Returning to Winter Quarters, we camped one evening in an open prairie on the Missouri river bottoms, by the side of a small spring creek, which emptied into the river about three-quarters of a mile from us. We were in plain sight of the river, and could apparently see over every foot of the little open prairie where we were camped, to the river on the southwest, to the bluffs on the northeast, and to the timber which skirted the prairie on the right and left. Camping near by, on the other side of the creek, were some men with a herd of beef cattle, which they were driving to Savannah and St. Joseph for market. We usually unyoked our oxen and turned them loose to feed during our encampment at night, but this time, on account of the proximity of this herd of cattle, fearing that they might get mixed up and driven off with them, we turned our oxen out to feed in their yokes. Next morning, when we came to look them up, to our great disappointment our best yoke of oxen was not to be found. Uncle Fielding and I spent all morning, well nigh until noon, hunting them, but without avail. The grass was tall and in the morning was wet with heavy dew. Tramping through this grass and through the woods and over bluffs, we were soaked to the skin, fatigued, disheartened and almost exhausted. In this pitiable plight I was the first to return to our wagons, and as I approached I saw my mother kneeling down praying. I halted for a moment, and then gently drew near enough to hear her pleading with the Lord not to suffer us to be left in this helpless condition, but to lead us to recover our lost team, that we might continue on our travels in safety. When she arose from her knees I was standing near by. The first expression I caught upon her precious face was a lovely smile, which, discouraged as I was, gave me renewed hope and an assurance I had not felt before. A few moments later Uncle Fielding came to the camp, wet with the dews, faint, fatigued and thoroughly disheartened. His first words were, 'Well, Mary, the cattle are gone!' Mother replied in a voice which fairly rang with cheerfulness, 'Never mind, your breakfast has been waiting for hours, and now, while you and Joseph are eating, I will take a walk out and see if I can find the cattle.'

"My uncle held up his hands in blank astonishment, and if

the Missouri river had suddenly turned to run up stream, neither of us could have been more surprised. 'Why, Mary,' he exclaimed, 'what do you mean? We have been all over this country, all through the timber and through the herd of cattle, and our oxen are gone; they are not to be found. I believe they have been driven off, and it is useless for you to attempt to do such a thing as hunt for them.'

"'Never mind me,' said mother. 'Get your breakfast and I will see,' and she started toward the river, following down the little stream. Before she had proceeded out of speaking distance the man in charge of the herd of beef cattle rode up from the opposite side of the creek and called out: 'Madam, I saw your oxen over in that direction this morning about daybreak,' pointing in the opposite direction from that in which mother was going. We heard plainly what he said, but mother went right on, paid no attention to his remark, and did not even turn her head to look at him. A moment later the man rode off rapidly toward his herd, which had been gathered in the opening near the edge of the woods, and they were soon under full drive for the road leading towards Savannah and soon disappeared from view.

"My mother continued straight down the little stream of water, until she stood almost on the bank of the river, and then she beckoned to us. I was watching her every movement and was determined that she should not get out of my sight. Instantly we rose from the 'mess-chest,' on which our breakfast had been spread, and started toward her. Like John, who outran the other disciple to the sepulcher, I outran my uncle and came first to the spot where my mother stood. There I saw our oxen fastened to a clump of willows growing in the bottom of a deep gulch, which had been washed out of the sandy banks of the river by the little spring creek, perfectly concealed from view. We were not long in releasing them from bondage and getting back to our camp, where the other cattle had been fastened to the wagon wheels all the morning, and we were soon on our way homeward bound, rejoicing.

"This circumstance was one of the first practical and positive demonstrations of the efficacy of prayer I had ever witnessed. It made an indelible impression upon my mind, and has been a

source of comfort, assurance and guidance to me throughout all my life."

The impression made upon Joseph's mind by this striking answer to his mother's prayer, has never left him, but has done much to encourage him in meeting every responsibility, and causing him to realize that, no matter how arduous the task, the Lord will not fail those who put their trust in Him.

Crossing the plains from Missouri river, to the Salt Lake valley, Brother Smith (though less than ten years of age at that time) drove two yoke of oxen attached to a heavily laden wagon the entire distance of more than one thousand miles. Reaching the valley of Salt Lake with his mother, September 23d, 1848, he continued in charge of the cattle as herd boy for several years, and never lost an animal, notwithstanding the great number of large wolves in the valley. This work of herding was interchanged with plowing, harvesting, canyon work, etc., idleness having no part in his life.

The opportunities for education in those early days of trying experiences of the Church were limited. Such learning as Brother Joseph possessed he acquired chiefly from his mother. She taught him to read the Bible during their pilgrimage across the plains, in the tent and by the camp fire. Such facilities as have been afforded him have not passed by unimproved. Being fond of books, he reads extensively the best of them, always with a purpose in view to learn lessons of worth for practical use in life; and it is safe to say that no man living applies them better to himself and family than does President Smith. His mother died Sept. 21st, 1852, leaving him an orphan at the age of fourteen. When fifteen years of age he was called on a mission to the Sandwich Islands. He received his endowments in the old Council House, and was set apart in the same building by Apostle Parley P. Pratt and Orson Hyde. Brother Pratt, who was spokesman in setting him apart, declared that he should receive the knowledge of the Hawaiian language "by the gift of God as well as by study." This prophecy was literally fulfilled, for in less than four months from his arrival (two weeks of this time was spent in severe sickness) he was able to make a tour of the island of Maui, to preach, baptize and administer the sacrament, etc., all in the native language. He left his mountain home to fulfill this mission on May 27th, 1854,

in company with other missionaries. The southern route was taken, as far as Cedar, with President Young and party who were on their tour to the southern settlements. This little band of missionaries was headed by Parley P. Pratt. In crossing the desert country from southern Utah to California, they were followed a long distance by numbers of Indians who were almost famished for food. The only alternative was to share food with them, which the company did to keep on friendly terms. As a result the missionaries were compelled to subsist on very short rations, consuming the last of their supplies the day they reached Cajon Pass.

During the sojourn of Joseph F. in California, he worked hard for a livelihood and to earn means sufficient to pay his passage across the Pacific to Honolulu, much of his time being spent in the manufacture of cut shingles. He and his fellow missionaries embarked upon the "Vaquero," and after a somewhat disagreeable voyage, they landed in Honolulu September 27th, 1854. After a few days there, Brother Joseph was assigned to the island of Maui, to labor in company with his cousin Silas Smith, S. B. Thurston and Washington B. Rogers. He was shortly afterwards prostrated for more than two weeks with a severe fever. Upon his recovery he was assigned to Kula, the place where President Cannon first introduced the Gospel to the Hawaiian race. He pursued the study of the language with much diligence and faith, soon being able to bear witness that "by the gift of God, as well as by study," the words of Brother Pratt concerning his acquisition of the language, were verified. His experience brought him near to the Lord.

Relative to the manifestations of the Spirit to him, Elder Smith says: "Of the many gifts of the Spirit which were manifest through my administration, next to my acquirement of the language, the most prominent was perhaps the gift of healing and the casting out of evil spirits, which frequently occurred." One instance occurred at Wailuku, where he sojourned with a native family, being engaged in the study of the language. One night the woman was suddenly seized with evil spirits. She went through all manner of hideous contortions. Her husband was overcome with such fear that he trembled as a leaf in the wind. Brother Joseph was also somewhat dis-

turbed at this new and unexpected demonstration, but suddenly all fright left him; the power of the Holy Ghost rested upon him, and he stood upon his feet, facing the woman possessed of demons. "In the name of the Lord Jesus Christ I rebuke you," he said, when suddenly the woman fell limp to the floor and became as one dead. The husband pronounced her dead and then set up a hideous howl, which Joseph promptly rebuked, after which quiet and peace were restored and the young missionary proceeded with his studies.

Brother Joseph labored upon the Island of Maui over eighteen months, with great success. The readiness by which he acquired and used the language astonished his brethren and the natives. After President F. A. Hammond took his departure for his home in Utah, Brother Joseph presided over the Maui Conference; later he also presided over the Kohala Conference for six months, and the island of Hawaii for the same length of time.

Brother Joseph was laboring upon the latter island at the time of the great volcanic eruption of 1855. He says: "I experienced the tremendous shocks of earthquake which immediately preceded the eruptions, and subsequently visited the great lava flow which issued from the crater. It was said that this eruption, in the quantity of lava thrown out, has probably never been surpassed during the residence of foreigners on the islands. The flow continued for about thirteen months, reaching to within six or seven miles of the city of Hilo, more than sixty miles from the crater. The city and bay of Hilo were in imminent danger of destruction for months. I have seen it stated since, that the area covered by lava from this eruption exceeded three hundred square miles, or about one-thirteenth of the area of the island of Hawaii."

President Smith continued his labors upon the islands with efficiency, passing through many scenes which added strength to his testimony of the Gospel and fitted him for the positions of responsibility to which he has since been called. He has sometimes said that he was never thankful but once that his first mission was upon the Sandwich Islands, and that once had been all the time, from the time of his mission to the present date.

Owing to the approach of Johnson's army to Utah, President

Young sent instructions that he desired all Elders laboring in foreign missions to return home. Accordingly President Smith and other Elders took passage on the bark Yankee, October 6th, 1855. Upon landing at San Francisco they reported to President George Q. Cannon, at the "Western Standard" office. Shortly after arriving on the coast Brother Smith journeyed south to Santa Cruz, there joining a company. He next arranged to drive a team to Utah for George Crismon, arriving in Great Salt Lake City February 24th, 1858, having been absent four years.

Immediately upon his return home, Joseph F. joined the militia and started with an expedition to intercept the hostile army which had been sent to Utah. He served under Col. Thomas P. Callister, and later was chaplain of the regiment under Col. Heber C. Kimball. He says, in speaking of his enlistment and experiences in the Utah army: "The day following my arrival home, I reported myself to President Young and immediately enlisted in the Legion to defend ourselves against the encroachment of a hostile and menacing army. From that time until the proclamation of peace, and a free and full pardon by President Buchanan came, I was constantly in my saddle, prospecting and exploring the country between Great Salt Lake City and Fort Bridger, under the command of Col. Thos. Callister and others. I was on picket guard with a party of men under O. P. Rockwell when Commissioners Powell and McCollough met us near the Weber river, with the President's proclamation. Subsequently I was on detail in the deserted city of Great Salt Lake until after the army passed through and thence to Camp Floyd. After this I assisted my relatives to return to their homes, from which they had fled.

At the session of the legislature held in the winter of 1858-9, President Smith officiated as sergeant-at-arms in the Council, and on March 29, 1858, he was ordained into the thirty-second quorum of Seventies. He was married April 5, 1859, and on October 16th of the same year was ordained a High Priest, also being made a member of the High Council of the Salt Lake Stake of Zion. At the April Conference, 1860, Brother Joseph was called on a mission to Great Britain. He was in straitened circumstances financially, and was almost obliged to discontinue

housekeeping and allow his wife to return to her mother's home for the time being. He was soon on his way, in company with his cousin, Samuel B. Smith, each driving a four-mule team to pay their way across the plains. They sailed for Liverpool July 14, arriving in that port on the 27th of that month. During his mission in England President Smith traveled in various conferences, and in all his ministrations among the Saints and strangers left an impression for good that can never be effaced. President George Q. Cannon was also in Great Britain on a mission at the same time, and it was while there perhaps, more than any other place, they learned to love and esteem each other, where a friendship was established which grew stronger as the years went by.

During his mission in Europe President Smith, with President Cannon, visited several of the conferences in Denmark, and with Elder Brigham Young, Jr., and others, visited Paris, France. Brother Joseph F. was released after filling a most honorable and efficient mission, returning home in 1863. He was in New York City at the time of the dreadful riots which occurred in July of that year. Arriving home he found his wife in a very poor state of health, which for some time grew worse, but he waited upon her day and night with little or no rest for many weeks, when she gradually recovered her health.

It was not in the providences of the Lord that Brother Joseph F. should remain long at that period of his life to enjoy the quiet and peace of home, for in March, 1864, he started on his second mission to the Sandwich Islands. He went in company with Apostles Lorenzo Snow and Ezra T. Benson, and Elders William W. Cuff and Alma L. Smith. The purpose of their mission was to regulate the affairs of the Church on the islands, which had been greatly interfered with by one Walter M. Gibson, who had presumptuously established himself as leader of the Church upon the Islands. They labored faithfully to convert Mr. Gibson from his wrong doing, but to no avail. The man was not honest at heart, and they were obliged, for the protection of the native Saints, to excommunicate him. This trouble being settled, the Apostles soon returned to America, leaving President Smith and other American Elders in charge of the mission, from which he returned in the winter of 1864-5.

While upon this mission an incident occurred which is worthy

of note. The ship upon which the brethren arrived was anchored in the channel, where the sea was usually very rough. A breakwater had been constructed, and by the protection of it the natives successfully ran their boats ashore. However, in approaching it there was danger of disaster. It was proposed to land the passengers in the ship's freight boat, which was unwieldy and not easily managed. President Smith at once apprehended the danger, and stoutly protested against incurring the great risk of capsizing the boat at the breakwater. He refused to accompany them and tried to persuade his co-laborers not to go. They were persistent, however, and made the attempt, although Brother Joseph had offered to go alone if necessary for a better boat. When they determined to go, he persuaded them to permit him to remain on the anchored ship and leave their clothing and valuable articles with him. They consented to this reluctantly, and as they moved away from the ship, Joseph stood upon the deck, gazing at his brethren with awful anxiety. His fears were well grounded, for as their boat struck the breakwater, a heavy wave dashed against it and instantly capsized it, emptying its human cargo into the surging billows. A boat manned by natives came to the rescue and recovered all but Apostle Snow, when they started for shore. Brother W. W. Cluff demanded the return of the boat, that they might secure Brother Snow, which was done, and his body was recovered. To all appearance he was dead. Through the mercies of the Lord, however, he was restored to life. All this time Brother Joseph stood in awful suspense, a helpless spectator, upon the anchored ship. This action of President Smith indicates a trait which has been manifested throughout his life—he has the courage of his convictions, and is most vigorous and earnest in expressing them.

After Brother Smith returned home from this mission he was variously employed. He was an active and efficient member of the city council for several terms; the effects of his influence in that municipal body are today monuments of worth to the city of Salt Lake. The possession of Liberty Park by Salt Lake City is due to his influence and determined convictions more than to the labors of any other man. July 1st, 1866, he was ordained an Apostle by President Brigham Young, and on the 8th of October, 1867, was called to fill a vacancy in the

council of the Twelve. When President Young chose to have more than two counselors, Brother Joseph F. was one of the number selected. In 1868 he was called with Apostle Woodruff and Elder A. O. Smoot, to go to Provo and labor for the up-building of that city and Utah county. He served one term in the Provo city council. By permission of President Young, in 1868-9, he moved his family back to Salt Lake City and resumed his labors there.

On February 28th, 1874, Brother Joseph F. started on his second mission to Great Britain, this time to preside over the European mission. During his labors in Europe, Scandinavia, Germany, Switzerland and France were visited, as well as the several conferences of the British Isles. He proved himself to be one of the very best men that has ever presided over any mission, not only for his prompt and wise methods of conducting affairs, but also his humility in obeying the promptings of the Spirit, for which he constantly lives. His personal love and tender-hearted kindness to every Elder in the mission endeared him to the hearts of thousands.

Soon after the decease of President Geo. A. Smith, in the fall of 1875, Brother Smith was released to return home, and upon returning he was appointed to preside over the Saints in Davis county, which at that time was not organized into a stake. He held this position until the spring of 1877, when he was called on his third mission to Great Britain. Before leaving he witnessed the dedication of the St. George Temple, the first completed in the Rocky Mountain country.

About the 1st of September he and Elder Orson Pratt received the sad news of the death of President Brigham Young, and were requested by the Council of the Apostles to immediately return home. They reached Salt Lake City September 27, 1877, and the following year Brother Joseph was sent with Elder Pratt on a short mission to the East. They visited noted places in Church history, in Missouri, Illinois, Ohio and New York, calling upon David Whitmer, one of the three witnesses to the Book of Mormon.

In October, 1880, when the Presidency of the Church was organized with President John Taylor at the head, Brother Smith was chosen to be his Second Counselor. He was chosen to the same position under President Woodruff and President

Snow. He now occupies the great station of the presidency, succeeding President Lorenzo Snow. During the presidency of John Taylor, and under the trying scenes of the anti-"Mormon" crusade, by direction of President Taylor, Brother Smith performed another faithful mission in the Sandwich Islands. While there he obtained an exact copy of the old Spaulding story, and by evidence incontrovertible showed that not the slightest resemblance existed between the Book of Mormon and the story.

His labors in the city council, the legislature and other places of civil and financial responsibilities, are too numerous to mention in a brief sketch. He has filled every position of trust assigned him with such unblemished honesty and fidelity that no man can justly say aught against him. One of the grandest traits of his character is impartial justice. The great system of Patriarchal marriage, so well designed to prove the hearts of men and women, and to develop in them the principles of pure love, charity, justice and impartiality, has no better examples among God's people than President Smith. Whatever obligation he is under to that sacred principle for his existence and for the possession of his own posterity, he is meeting manfully, with the record that his example shall exemplify the truth as revealed to the Prophet Joseph.

As a fitting conclusion of this meagre sketch of a useful life, we quote a pen sketch made in 1900, of President Smith from Elder Edward H. Anderson:

"President Smith has been constantly in the service of the public and by his straightforward course has won the love, confidence and esteem of the whole community. He is a friend of the people, is easily approached, a wise counselor, a man of broad views, and, contrary to first impressions, is a man whose sympathies are easily aroused. He is a reflex of the best character of the 'Mormon' people—inured to hardships, patient in trial, God-fearing, self-sacrificing, full of love for the human race, powerful in moral, mental and physical strength.

"President Joseph F. Smith has an imposing physical appearance. Now completing his sixty-second year, he is tall, erect, well-knit and symmetrical in build. He has a prominent nose and features. When speaking he throws his full, clear, brown eyes wide open on the listener, who may readily perceive

from their penetrating glimpses the wonderful mental power of the tall forehead above. His large head is crowned with an abundant growth of hair, in his early years dark, but now, like his full beard, tinged with a liberal sprinkling of gray. In conversation, one is forcibly impressed with the sudden changes in appearance of his countenance under the different influences of his mind; now intensely pleasant with an enthusiastic and childlike interest in immediate subjects and surroundings; now absent, the mobility of his features set in that earnest, almost stern, majesty of expression so characteristic of his portraits—so indicative of the severity of the conditions and environments of his early life.

“As a public speaker, his leading trait is an intense earnestness. He impresses the hearer with his message more from the sincerity of its delivery and the honest earnestness of his manner, than from any learned exhibition of oratory or studied display of logic. He touches the hearts of the people with the simple eloquence of one who is himself convicted of the truths presented. He is a pillar of strength in the Church, thoroughly imbued with the truths of the Gospel and the divine origin of this work. His whole life and testimony are an inspiration to the young.

“I said to him: ‘You knew Joseph, the Prophet; you are old in the work of the Church; what is your testimony to the youth of Zion concerning these things?’ And he replied slowly and deliberately: ‘I was acquainted with the Prophet Joseph in my youth. I was familiar in his home, with his boys and with his family. I have sat on his knee; I have heard him preach; distinctly remember being present in the council with my father and the Prophet Joseph Smith and others. From my childhood to youth I believed him to be a Prophet of God. From my youth until the present I have not believed that he was a Prophet, for I have known that he was. In other words, my knowledge has superseded my belief. I remember seeing him dressed in military uniform at the head of the Nauvoo Legion. I saw him when he crossed the river, returning from his intended western trip into the Rocky Mountains, to go to his martyrdom, and I saw his lifeless body, together with that of my father, after they were murdered in Carthage jail and still have the most palpable remembrance of the gloom and sorrow

of those dreadful days. I believe in the divine mission of the Prophet of the nineteenth century with all my heart, and in the authenticity of the Book of Mormon and the inspiration of the Book of Doctrine and Covenants, and hope to be faithful to God and man, and not false to myself, to the end of my days."

PATRIARCH JOHN SMITH.

John Smith is a name so exceedingly common that it is not infrequently used by humorists and others for characterization when a handier cognomen does not occur to them; and indeed, without some striking individuality or special means of identification, the name may, and sometimes does produce confusion and uncertainty. In Utah are many who bear it with an addition before or after, and no doubt, as elsewhere, there are a few who have the name in all its simplicity, undistinguished by any other. Yet there is one among the Latter-day Saints who is so named, and whose personality and position are so striking that he is hardly ever taken for another or vice versa. This man is the one whose name and office appear at the heading of this chapter.

John Smith, the presiding Patriarch of the Church, entered upon this sphere of action seventy-three years ago, the exact date of his birth being Sept. 22nd, 1832, and the place Kirtland, Lake (then Geauga) county, Ohio. His father, Hyrum Smith, was the Patriarch, who sealed his testimony with his blood along with his brother Joseph; the mother was Jerusha Barden Smith, who died October 13th, 1837. The father was again married, on December 24th, 1837, to Miss Mary Fielding, who bore him a son and a daughter. Young John accompanied his father's family to Far West, that place around whose name so many painful recollections to the Saints center, early in 1838. Persecution was rife. During that year his Patriarch father and Prophet uncle were hounded in various ways by howling mobs and finally lodged in Liberty county jail, but were subsequently released. Expulsion from the community and the State are also among the youthful recollections of the present Patriarch; these with many other tribulations for the Gospel's sake going to make up a very turbulent commencement of a life's journey.

After varied experiences, all involving innumerable hardships, the family at last reached Commerce, Illinois, the town which

afterwards became world-renowned as Nauvoo. Young John left his people and started with Heber C. Kimball's family for the wild west in February, 1847. On this expedition his experiences were numerous. He had to do all kinds of work and endure all kinds of privations. During the early part of the journey across the plains he became acquainted with Col. Thomas L. Kane, whose name is held in high regard by the Latter-day Saints, and became a nurse for that distinguished gentleman when suffering from an attack of sickness. After going back over a great portion of the journey traversed to meet his relatives, whom he heard were coming, and returning to Winter Quarters where an extended stay occurred, the party at last were off for the "vast, booming, bounding West," commencing the journey during the month of April, 1848. It proved to be an unusually hard journey, filled with trials and perils, but under the providence of the Lord it was finished in safety on the 22nd of September, Brother Smith's sixteenth birthday. As a sample of many occurrences of that trying trip, the following from the "Juvenile Instructor" is here given:

"On one occasion a circumstance occurred which he feels he will never forget. At about sundown, while the party were encamped on the Platte river, it was reported that a woman was lost. Without ceremony he took his coat on his arm and a piece of corn bread in his hand and started out up the road, to follow a part of the company which had left at noon. He had not gone far when he came up with a dead carcass, which was covered with wolves fighting and howling. He walked past as fast and as quietly as possible. He traveled six miles before he came up with any wagons. During this distance he passed about twenty such frightful scenes, but he got through in safety, and he thinks he was unnoticed by the wolves. He stopped for the balance of the night with an acquaintance, and at daybreak proceeded on his journey and found the lost woman, a little after sunrise, safe with her mother, six miles from where he stayed for the night."

Brother Smith's career in Utah, like that of so many others who came at or close to the beginning, has been exceedingly varied. All kinds of service, public and private, military and civil, religious and secular, have fallen to his lot and always has it received proper attention and correct performance. He also



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filled a successful mission to Scandinavia, on which he set out in May, 1862; his experiences on this mission were at times most trying, but he faltered not and came home at last with a company of 972 Saints. On December 25th, 1853, he was married to Miss Helen M. Fisher, who has borne him five sons and four daughters. His ordination to the office of Patriarch was in February, 1855, under the hands of Presidents Brigham Young, Heber C. Kimball and Jedediah M. Grant; and Apostles Orson Hyde, Orson Pratt, Wilford Woodruff, George A. Smith and Lorenzo Snow. During his administration of this high and holy office, Brother Smith has given 15,863 Patriarchal blessings. Notwithstanding his years and the dazzling whiteness of his hair and beard, he is as active and spry as many a man of half his years. May he long continue so. The writer received a Patriarchal blessing at the hands of Patriarch Smith, when nineteen years of age. Many glorious promises therein have been literally fulfilled. This may be said of the thousands of blessings he has given, for he enjoys the spirit of his calling, and his predictions will be fulfilled. Happy is the man who receives a blessing from him who holds the keys of the office. Brother Smith is kind, genial and fatherly, sociable with all and unassuming in his disposition. May his life be preserved for many years to bless the people of God.

PRESIDENT GEORGE A. SMITH.

GEORGE ALBERT SMITH, who was one of the Twelve Apostles and a First Counselor to President Brigham Young, was born June 26th, 1817, in Potsdam, St. Lawrence county, New York. He was the son of John Smith and Clarissa Lyman Smith. His father was a brother to Joseph Smith, Sr., the father of the Prophet, George thus being a first cousin to the Prophet Joseph Smith. The Smith family was a fine race of sturdy, honest, industrious men and women, typical Americans, who loved their native soil and offered their lives at various times of emergency, to establish and perpetuate the principles of human liberty in the United States.

When George A. was born he weighed four pounds; when full grown, about 250. He was dignified in his bearing, yet affable and kind, without affectation, in all his deportment. He was so conscientious that if he offended a little child he would ask forgiveness. In other words, he possessed what few men can claim—the moral courage to be humble and meek.

Among many other great qualities of George A. Smith were two notable traits which characterized our Lord and Savior—the courage of a lion and the meekness of a lamb. George A. dared to do right, no matter what the consequences might be, and would suffer a great wrong rather than to do the least wrong himself. In boyhood he was trained in the tenets of the Congregational church until fifteen years of age. While attending school in Potsdam, a peculiar circumstance occurred which exhibited his sense of honor and his sensitive nature. He had grown very rapidly, in consequence of which he was very awkward. To this inconvenience was added the misfortune of being near-sighted. The boys of the school had a habit of taunting and making fun of him. Being wrapped up in his studies and contented with the company of the older and wiser persons, he made no effort to curry sympathy and favor with the boys of the school. They continued to ridicule him until he felt thoroughly outraged and determined that longer for-

bearance would not be a virtue. He therefore resolved to resent this kind of treatment by whipping the perpetrators. He had been very sick and was just recovering when these resolutions were firmly established in his mind as the right thing to do. He therefore waited patiently until sufficient strength was regained, when he started in to thrashing the boys, and did not refrain until he had soundly whipped every boy of his age and size in school. It was a very practical lesson for his school-mates, and it was effectual, for they never made fun of him after that.

In the winter of 1828, George A.'s father received a letter from the latter's nephew, Joseph Smith, Jr., in which he predicted that the judgments of God were coming upon the earth because of wickedness and abominations which exist among the people. This letter made a lasting impression upon the young man's mind, and his father remarked that "Joseph writes like a prophet."

In August, 1830, Joseph Smith, Sr., and his son Don Carlos paid their relatives a visit in Potsdam. They brought with them the Book of Mormon and left it with father John Smith, while they proceeded to visit other family relatives. George A. and his mother immediately set about reading the strange book. Neighbors came in and heard portions of it. They ridiculed and raised objections to it. These objections young George Albert found himself trying to answer, and with remarkable success, although but thirteen years old. The Spirit of Light rested upon him to the discomfiture and defeat of his opponents. They would leave the house with the remark to his mother that her boy was a little too smart for them. George A. himself thought he saw objections to the book. Upon the return of his relatives he expressed these objections, when his Uncle Joseph took them up one by one, quoting the Bible to show that such a work should come forth; he was then thoroughly convinced and from this time he became a staunch advocate and defender of the Book of Mormon as a divine record. He was also convinced that some authorized system of religion was essential to salvation. Soon after this he attended a Congregational revival, and while nearly every non-believer in the audience was converted but himself, he sat day after day in the gallery awaiting the sensation of religion. Finally the



GEORGE A. SMITH.

minister gave him up as a reprobate and sealed him up to eternal damnation, saying, "Thy blood be upon thine own head." Nine times he thus delivered this offensive but unsatisfied seeker for religion to the buffetings of Satan and the burning of an endless hell.

Two years later, September 10th, 1832, George A. Smith embraced the Gospel of Christ, being baptized into the Church by Elder Joseph H. Wakefield. May 1st, 1833, he left with his parents for Kirtland, Ohio. They reached their destination May 25th, and were warmly received by the Prophet Joseph. George A. at once imbibed the spirit of the work, became deeply interested in the affairs of the Church, and was delighted with his cousin, Joseph the Prophet. This was their first meeting. He was valiant for the cause to the fullest extent. On hand for any duty required, he spent many nights guarding his brethren, whose lives were in jeopardy from the violence of mobs. In the summer he was occupied in quarrying and hauling rock for the temple, and doing other manual labor about the building. George A. and Harvey Stanley hauled the first two loads of rock from Stanard's quarry to the temple ground. He was one of that valiant band, Zion's Camp, leaving Kirtland for Missouri in May, 1834. The camp had to undergo many hardships, and as many in the camp of ancient Israel murmured against the Prophet Moses, so did some in Zion's Camp complain against the Prophet Joseph Smith. George A. was not only free from the least disposition to murmur, but was extremely cheerful, possessing a happy vein of humor. On one occasion when sent to a house to obtain some buttermilk, the lady of the house gave him the milk in a bucket not very clean. Some of the brethren complained very severely, when George A. remarked, laughingly, "If you had seen the churn the buttermilk came from you'd never mention the bucket." On his journey to and from Missouri he traveled on foot two thousand miles.

March 1st, 1835, he was ordained a Seventy by Joseph Smith, Sr., Joseph Smith, Jr., and Sidney Rigdon, the latter being spokesman. George A. was the junior member of the first quorum of Seventy, in this dispensation.

June 5th, 1835, with his second cousin, Lyman Smith, he left for a mission to the East. They journeyed on foot, traveled

without money and held about eighty meetings in Ohio, Pennsylvania and New York. George A. returned to Kirtland October 5th, in 1835. He received his endowments in the Kirtland Temple in the spring of 1836, and soon after performed a mission in Ohio, traveling nearly 1,200 miles on foot. Early in 1837 he performed a mission in Ohio and Virginia, occupying about one year, traveling 2,500 miles, half the distance on foot. In 1838, he removed with his father's family from Ohio to Daviess county, Missouri. June 28th, 1838, he was ordained a High Priest, and the fall of the same year found him a missionary in Kentucky and Tennessee. He traveled 800 miles on foot, 700 by water during his absence and accomplished a good work. Subsequently he moved into Illinois with his father's family and early in 1839 returned to Far West.

On the 26th day of April, 1839, Geo. A. Smith was ordained one of the Twelve Apostles of the Church, at the southeast cornerstone of the temple which, through persecution, has not been built. On September 21st, 1839, he started on his mission to England, arriving in Liverpool on the 6th of April, 1840. He was one of the best missionaries, always affable and kind in his manner and perfectly clear in his testimony and understanding of the Gospel. These good qualities were so thoroughly quickened by the inspiration of the Holy Spirit in Apostle Smith, that he won the love and respect of the honest in heart wherever he traveled, and was instrumental in bringing many to a knowledge of the truth. He returned to Nauvoo July 5th, 1841. The 25th of the same month he received in marriage Bathsheba W. Bigler. From this time until the martyrdom of the Prophet and Patriarch of the Church, Elder Smith was busy at home and abroad, building up the city and the temple and spreading the Gospel throughout the land. He preached in the principal cities of Illinois and performed another faithful mission in the Middle and Eastern States.

When he learned of the death of his cousins, Joseph and Hyrum, he was engaged as a missionary in the State of Michigan. He returned at once to Nauvoo and actively participated in all the councils and deliberations for the well-being of the Saints in those sad days of trials and tribulations.

In February, 1846, he crossed the Mississippi river with his family, an exile from home to find a place of rest and respite

from the furious rage of religious bigots, who were mobocrats while hypocritically professing Christianity. The ensuing winter he lived at Winter Quarters, where the people suffered much sickness. At this place his wife and four children died. He visited all the camps of the Saints and urged the raising and use of potatoes as a remedy for scurvy; but little seed could be obtained, yet from that little a marvelous yield was the result. The next season in Pottawottamie county, Iowa, the potato crop was a failure, and the saying went out that it was because Geo. A. Smith, "the Potato Saint," had gone to the mountains.

In 1847 he was numbered with the 143 Pioneer company to Salt Lake valley, arriving in the valley July 24th, 1847. He walked much of the distance. In finding places for the location of the Saints, Brother George A. was one of the foremost and best explorers in the Church. He built a house for his father in the Old Fort, and returned to Winter Quarters in the fall, arriving there October 31st, the same year. He opened a farm near Kaneshville, had charge of the congregating Saints, and with the last company of them left with his family for the valley, July 4th, 1849. Their teams were overloaded and progress was slow. They met with hail and rain storms. Their stock was stampeded, and at South Pass a cold, heavy storm caused the death of seventy animals. They reached Salt Lake valley October 27th, 1849.

Apostle Smith was a member of the senate in the provisional State of Deseret. He presented a bill for the organization of the judiciary. This was the first bill presented for the consideration of the members. He also reported a bill relating to the construction of a railroad across the continent. In December, 1850, he headed a company of volunteers to make explorations in southern Utah. They determined the location of Parowan and built a road six miles into the canyon. They hoisted the American flag on a ninety-foot pole on the town site, and dedicated the ground by prayer and supplication to the Lord. He had been elected chief justice of the provisional State and was empowered to complete the organization of Iron county. An election being called, two associate justices, county recorder, member of the house in the general assembly and all other officers to make the organization of the county complete, were elected.

In the winter of 1850-51 the settlers erected a fort, in the enclosure of which they built their homes, house of worship (the latter being used for all public meetings), schools and a watch tower to guard against hostile Indians. The fort was built of logs and shaped like a Greek cross. It was used for fifteen years and then replaced by a suitable stone structure. In the winter Brother Smith taught school, with thirty-five pupils. Around the camp-fire at night he gave them lectures on English grammar. When the Territory of Utah held its first election, Geo. A. Smith was elected a member of the council. In every place he honored his calling and filled the office with great ability. He was very efficient as a peace-maker among the Indians, protecting the Saints by wise counsel and proper precautions from much trouble. Like President Young, he felt it better to feed than to fight the Indians, and this has been the principle of the Latter-day Saints from the beginning. In 1852, having been called by President Young to preside over the affairs of the Church in Utah county, he left Iron county. He traveled much, especially where he had immediate oversight, encouraging the Saints in all their labors to promote the growth of the Church and the State.

At the general conference in 1854 he was chosen and sustained as Historian and general Church Recorder. President Willard Richards was his predecessor in the office of Historian and had written on some blanks he had prepared to be filled out, as if with prophetic eye, "to be supplied by Geo. A. Smith." President Richards had well said, for after his decease George A. was the man chosen to fill this important position. He was well qualified for this particular work, for he was himself a fund of history.

February 2d, 1855, he was admitted as a member of the bar in the supreme court of Utah Territory, receiving his certificates as an attorney, solicitor in chancery and counselor-at-law. He was one of a committee in convention which drafted a constitution, was elected by the convention with Apostle John Taylor to present the constitution to the President and Congress, asking admission into the Union on the same footing with the original States, performing his duty with ability and devotion as a delegate. He also did good missionary work in New York, New Jersey, Connecticut, Pennsylvania, Virginia, Ohio, Illinois, Iowa

and Missouri. He was absent about eleven months and this was a pleasant respite from the close application of his labors in the Historian's office. April 11th, 1866, he was commissioned by Gov. Durkee brigadier-general and appointed aide-de-camp to the lieutenant-general of the Nauvoo Legion.

At the October conference in 1868 he was sustained as First Counselor to President Brigham Young, succeeding the late President Heber C. Kimball. This great station he filled with wisdom, energy and efficiency during the remainder of his natural life. With his fellow leader, fellow-counselor and associate Apostles, he met in all the important councils of the Church, traveled throughout the Stakes of Zion, continued as Church Historian, and filled places of responsibility and distinction in a civil capacity. October 15th, 1872, he, with President Lorenzo Snow and others, started on a mission to the Holy Land. En route they visited many notable places and distinguished persons in the nations of Europe. They knelt upon the Mount of Olives, where our Savior once stood, and where Apostle Hyde had previously dedicated the land to the gathering of Israel. President Smith and companions also dedicated the land to the return and possession of the house of Jacob. While absent he was sustained as trustee in trust, which position he filled until his decease. Upon his return he spent much of his time in St. George, the chief city in Southern Utah and honored with his name, giving much attention to the building of the temple. He was an able advocate of the United Order, his discourses upon that subject being most impressive and characterizing him as an inspired political and domestic economist. Soon after his return to Salt Lake he was attacked with an intense cold, which settled upon his lungs and terminated in his death on September 1st, 1875.

Geo. A. Smith was one of nature's noblemen. Few, if any, better types of pure, honest, manhood ever lived. More than half of his entire life was spent as a minister of life and salvation to a fallen world. In matters of civil government his political career covered the entire history of his life in Utah. He held various positions of a civil and military nature. He was a member of the Utah legislature in every session but one (and then he was absent from the Territory), until 1870, the last six years being President of the council. He was a wise

counselor, a great preacher, a sound statesman, a pioneer and colonizer of the highest ability, an able lawyer and an efficient educator.

Several years before his decease he had traveled tens of thousands of miles by land and sea, and preached over 3,800 discourses in various portions of the globe. He was recognized as the father of the settlements in Southern Utah. He was always ready in public and private speaking. No one ever wearied of his preaching. He was brief, and interspersed his doctrinal and historical remarks with anecdotes appropriate and timely in their application. Short prayers, short blessings, short sermons, full of spirit, were a happy distinction in the ministry of Geo. A. Smith. He was humble and meek, yet full of courage and unbounded energy in the cause of right. He always had time to notice the young people and children and to leave his eternal impress of love and kindness upon the tablet of their hearts. I once gave President Geo. A. Smith a ride in a wagón from Draper to Lehi, and the tone of his conversation, with the influence which he diffused, drew me to him like a magnet draws the needle. I could never forget the impressions of love and respect which I then formed of him.

President Brigham Young, on the morning of President Smith's decease, said: "I have known Brother Geo. A. Smith for forty-two years, have traveled and labored in the ministry with him for many years, and have believed him to be as faithful a boy and man as ever lived; and, in my opinion, he has as good a record on this and the other side of the veil as any man. I never knew of his neglecting or overdoing a duty; he was a man of sterling integrity, a cabinet of history, and always true to his friends."

APOSTLE JOHN HENRY SMITH.

JOHN HENRY SMITH is the son of the late President George A. Smith and his wife Sarah Ann Libby, and was born at Carhunc, Pottawattamie county, Iowa, September 18th, 1848. When asked in later years by an acquaintance where he was born, he answered, "In the garden spot of the world." So great was his admiration for the rich lands of his native state that he esteemed it worthy of that title.

The time of his birth was that period of trial incident to the exile from Nauvoo, and the pilgrimage of the Saints from Illinois to the valley of the Great Salt Lake. His father had gone to the valley with President Brigham Young in the Pioneer band of 143, and shortly thereafter had returned to Winter Quarters, on the Missouri river, to assist in gathering the Saints and to remove his family to Salt Lake valley. In the summer of 1849 George A. Smith started across the plains with his family. When they reached their destination the subject of this sketch was one year old. In less than two years from the time of their arrival his mother died, leaving John Henry as their only child. He was immediately taken by his aunt, Hannah M. Libby Smith, also a wife of his father, and under her kind watchcare was reared to manhood with all the tenderness bestowed upon her own son. She also had a son, Charles Warren, but a few months the junior of John Henry. The two were reared together, and as they grew in years they became more and more endeared to each other, becoming to each other as David and Jonathan. Although in later years conditions have thrown them apart, the attachment of early youth remains bright and untarnished.

The family of George A. Smith being called to colonize different places, became very much scattered, some residing in Salt Lake City, some in Provo and others in Parowan, and George A.'s many public duties rendered it impossible to devote much personal attention to his family. For this reason Brother John Henry feels that much of his success in life is due to the careful training afforded him by his devoted aunt



JOHN HENRY SMITH.

and step-mother. In 1852 his aunt removed to Provo, and in that city he spent his early boyhood days. In expressing his heartfelt sentiments of respect for the noble mother who reared him, he but corroborates the heartfelt testimony of thousands whose great attainments in life are largely due to the example and teachings of a loving and devoted mother.

Like many other Pioneer boys of Utah, John Henry's occupation consisted of herding stock. This he did on the Provo bench and along the shores of the Utah lake. He is of large stature, full of life and merriment, and always esteemed by his associates as the very embodiment of good nature.

During the Indian troubles which occurred in Utah county in its early history, John Henry, though very young, participated, and on one occasion was shot at, but escaped unharmed. On another occasion, when but fourteen years of age, he came near drowning in the Provo river, but the eye of the Lord was upon him. His mission was to live and labor for man's salvation. He was saved in a most marvelous manner. In company with Thomas and Geo. M. Brown, he attempted to cross the river in a small boat. This was June 8th, 1862, when the water was high and the current swift. The boat was capsized, and while the other boys made safely to shore, John Henry became entangled in some driftwood and disappeared below the surface of the stream. He was under water so long that his comrades on the bank lost hope of his being saved from drowning, when, all of a sudden, with no apparent effort, he was lifted to the bank of the stream and rescued. Soon after this occurred it was learned that his father, who was at the time in Salt Lake City, felt impressed by the Spirit of the Lord that his son, John Henry, was in peril of his life. He therefore, in prayer and supplication, sought the Lord to save the boy, and his prayer was immediately answered in the manner described above.

The facilities for education in those days were meager compared with the present, but the best that could be had was placed within the reach of Brother John Henry, and he improved his time as opportunity would permit. Among the numerous incidents of boyhood days which strongly impressed the young man with a strong, earnest desire to live a righteous life and be useful was a patriarchal blessing given him by his grandfather, John Smith, the Patriarch to the Church.

In this prophetic blessing the young man's life was foretold. It pointed out to him glorious attainments on condition, as all blessings are, of his devotion to the truth and his industry in keeping the commandments of God. This blessing was ever before him, an anchor to his soul in time of trouble, and a motive power of action under every condition of life. While still a youth, he called upon that distinguished man and ever constant friend of the Latter-day Saints, Col. Thomas L. Kane. Col. Kane, who knew the early leaders of the Church, and who understood the sufferings through which the Saints had passed for pure principle, looked John Henry square in the face, and said in a most impressive way, "Young man, I trust that you will ever remember that the best blood of the nineteenth century flows in your veins." This was too impressive to be forgotten, being an appeal to fidelity, not only to his own kin, but to the nobility which is born in love and unswerving integrity to the truth; which so thoroughly characterized all the faithful founders of God's work and the commonwealth of Utah, that their descendants forever should be loyal to their names and memory, and to the great cause for which they lived and died.

John Henry was wedded at the early age of eighteen, receiving in marriage Sarah, an estimable daughter of Elder Loren Farr, of Ogden City, Utah, who has proved to be a true and devoted companion in every sense of the word. Brother Smith made his home in Provo, being employed as a telegraph operator, and ecclesiastically, occupying the place of Counselor to Bishop W. A. Follett, of the Fourth Ward of that city. Just prior to the completion of the Union and Central Pacific railways, he left Provo and engaged with Messrs. Benson, Farr and West in grading about two miles of the Central Pacific. Subsequently Gov. Leland Stanford, of California, offered him a lucrative position in Sacramento. This he declined, his father desiring him to return to labor with him in Salt Lake City and elsewhere.

During his early manhood days John Henry accompanied his father, with President Brigham Young and party, in their visits to the several settlements of the Saints. This brought to him the society of the grandest men on earth. He studied their characters, observed them closely, and sought to discover

the secret of the great qualities which adorned them. His own nobility and magnanimity of heart and mind proves that the example of his father and other good men were not placed before him in vain. He profited greatly by these opportunities.

In 1872 he was assistant clerk in the house of representatives in the Utah legislature and held the same position in the constitutional convention in 1872. In May, 1874, he was called to fill his first mission in Europe, and was set apart for that purpose by President John Taylor. He started on June 29th and reached New York July 4th; but before sailing for Europe he visited his mother's brothers in New Hampshire. He reached Liverpool July 26th, and was soon assigned his field of labor in the Birmingham conference, under the presidency of Elder R. V. Morris. His kinsman, President Joseph F. Smith, presided over the mission, and with him, Elder F. M. Lyman and other Elders, made a tour of the mission, visiting most of the British conferences, as well as Denmark, Germany, Switzerland and France.

Owing to his father's sickness, Elder Smith was called home one year after his arrival in England, reaching the bedside of his noble parent fifteen days before his decease, which occurred September 1st, 1875. The improvement attained by Elder Smith in the important matter of preaching the Gospel during this short mission, was so pronounced that younger men looked upon him with wonder and admiration, feeling that only God could so inspire humble and unlettered men to speak with the power and inspiration which accompanied the remarks and testimonies of Elder John Henry Smith. November 22d, 1875, he was called by President Young and ordained Bishop of the Seventeenth Ward, Salt Lake City. This position he filled with marked ability, receiving the love and confidence of all the Saints in the Ward. While acting as Bishop he worked for a livelihood in the freight department of the Utah Central railway, keeping accounts and handling funds, which work he did with accuracy and honesty of the strictest character.

At the October conference of 1880, Bishop John Henry Smith, with President Lyman, of the Tooele Stake, was called to the quorum of the Twelve Apostles. In 1839 his father and President Wilford Woodruff were ordained to the Apostle-

ship at Far West, Mo. They two being associated together, the desire entered Brother Smith's heart to have President Woodruff, then President of the Twelve, ordain him. Silently he offered a prayer that such might be the case, and he would take it as a testimony that his call was from the Lord. Elders Lyman and Smith were ordained to the Apostleship October 27th, 1880. President Taylor ordained Elder Lyman and then called on President Woodruff to ordain Elder Smith. No one but John Henry Smith knew his heart's desire, and yet it was answered by the Lord in prompting President John Taylor, the Prophet of the Lord, to so arrange it. This was all the more remarkable because of the custom that when one is ordained to the Apostleship the President of the Church officiates, and when two or more, his First Counselor next, and then his Second Counselor; not that this is a law, but the usual practice. In this instance, however, it was departed from in answer to the silent prayer.

Since his call to the Apostleship, Elder Smith's labors therein have been incessant, preaching at home and abroad, and performing other labors, always in the interest of the Church and humanity at large. Three successive times he has been to Washington, D. C., to assist in allaying prejudice, staving off inimical legislation, which was inspired by false reports and misrepresentation, and in urging statehood for Utah. The first time he went in company with Apostle Mcses Thatcher, and subsequently with other brethren. In October, 1882, he was called to preside over the European mission. He was absent twenty-nine months, looking with deep and impartial interest to all conferences and departments of the mission. His genial, loving interest in all the Elders and Saints won for him their love, confidence and respect. In the meantime prosecutions under the nefarious Edmunds-Tucker act were being vigorously urged. Upon his return he was arrested for the prevailing charge—"unlawful cohabitation," but discharged for lack of evidence. In 1876 he was elected to the city council of Salt Lake City, and served with credit to the people for six successive years. In 1881 and 1882 he was elected a member of the Utah legislature, in whose deliberations he took an active part, and when the State constitutional convention convened, which framed the constitution upon which Utah was admitted

into the Union as a sovereign State, Apostle John Henry Smith presided over that important assembly. He takes an active interest in the civil government of his State and country, as a truly patriotic and full-fledged American, not in name only, but in the deepest sincerity of spirit. His progenitors on both sides of the house have been native-born Americans for many generations, and all the patriotic qualities which distinguished them are reflected with honor in Apostle John Henry Smith.

In the spring of 1899 he, accompanied by Elder Matthias F. Cowley, attended a conference of the presidents of the Southern States Mission, held in Chattanooga, Tenn., May, 1899. While there they preached in the Opera House and were favorably reported by Mr. Adler in the *Chattanooga Times*. They visited the old Chickamauga battle ground, the National cemetery, and from the summit of Lookout Mountain beheld the battlefields where thousands of human beings laid down their lives in sanguinary strife. Several times he has been a delegate from Utah to the Trans-Mississippi Congress. From one which he attended, held in Houston, Tex., in 1900, with President George Q. Cannon, he paid a visit to the City of Mexico. He was much impressed with what he witnessed in the neighboring republic.

Among the many events of Providence which have favored the life of Apostle Smith and enabled his mission of salvation to be more complete to the living and the dead, is a well-prepared genealogy of his mother's kin, the Libby family, containing on his mother's side the names of thousands of their progenitors who have lived and died, and many who now live, but who have not heard and embraced the Gospel. His relative who prepared this important record said to him in substance one day, "John, while preparing that work I could not rest day or night, I was so intensely interested, searching the musty town records of the past, the names and tombstones, anything and everything to get light on the subject. Now it is done, I have no particular interest in it; the dry facts of births, marriages, deaths, and places—of what value are they, and especially to anyone outside the family?" The author of the book knew not that God inspired him to the work, but the Lord's humble Apostle, John Henry Smith, was aware of what

it all meant, and thanks the Father for this volume of names so sacred to himself and family.

In June, 1901, accompanied by President A. W. Ivins of the Juarez Stake, Counselor Eyring and Ammon Tenney, he paid a visit to the City of Mexico as representative of the Mexican Colonization Company. Their business brought them into the society of Minister Fernandez, of Fomasito, and Jose Ives Le Mantour. The relations at first were strained, but resulted satisfactorily. They also enjoyed a most pleasant interview with President Diaz, in whose commendation as a great-minded and large-hearted man Bro. Smith takes great delight.

Apostle Smith is now (1901) in his fifty-third year, hale and hearty, ever active in the ministry and interested in his country. He is loving and genial to all around him, frank and open in his character, easy to understand, a worthy example for all to follow. To know him is to love him. His disposition is a happy one, his character and record without blemish. He is generous in his feelings for others, is not jealous or envious, but quick to recognize and appreciate the good qualities and talents of others; he is broad-minded in his ideas, just, merciful and kind in all his administrations. May he live yet many years to benefit and bless mankind, especially the Saints of God.

APOSTLE HYRUM M. SMITH.

HYRUM MACK SMITH, always known among his associates as the "Peace-maker," was the first son of his parents—Joseph F. and Edna Lambson Smith—and was born on the 21st day of March, 1872, in Salt Lake City. He was very carefully guarded by his mother, who was loath to let him out of her sight, and who, in his younger days, would never permit him or his brothers, to go beyond the confines of the garden gate alone. He was safely tucked away in bed, long after he reached the age of hundreds of the boys—and girls, too—that we now see playing in the streets until late at night.

His mother, a woman of strong character and great faith, often gathered her children, and many of the children of her neighbors, round the hearthstone and spent hours relating to her never-tiring listeners the stories of the Bible, Book of Mormon, and of the history of the restoration of the Gospel and early rise of the Church. The lives of Joseph, Moses, Samuel, David, our Savior, and His Apostles, were vividly contrasted with those of Pharaoh, Saul, Judas, Herod and Nero. The great faith and obedience of Nephi, Jacob, Alma, Mormon and Moroni were clearly portrayed to be vastly better and more acceptable to the Lord than the doubt, wickedness and murderous apostasy of Laman, Lemuel, Sherem, Korihor and Gadianon. The visions of Joseph Smith, his trials and persecutions; the rise of the Church; the patient toilings of the Saints in building a city and temple to the Lord, only to be driven by a murderous mob of wicked men, beyond the boundaries of civilization, there to build another city and temple; the final cruel murder of the Prophet Joseph and his brother, "the grandfather of you children;" the destruction of, and expulsion from their beautiful city of Nauvoo; the long, weary march across the desolate plains, and the halt upon the most desolate, forbidding spot of all, where their prophet leader, striking his cane into the parched soil, exclaimed, "It is enough. This is the right place," were all



HYRUM M. SMITH.

most vividly described and indelibly impressed upon the minds of the little ones. All these things Hyrum eagerly drank in and pondered upon. His father, President Joseph F. Smith, would also gather round him his boys and girls and teach them to shun evil, to be honest and truthful, associate with no bad companions, and, with picture and narrative, show them the results of doing right and wrong. Thus were Hyrum and the other children made the companions of their parents, friends unto whom they could go at all times, and pour out the inmost secrets of their hearts in full confidence. He grew up, developing to a marked degree the boundless love and impartial affection which he had been accustomed to see his father and mother mete out to their children, and his father to his wives. Until he left the paternal roof of his parents he would be visited by that ever loving father, who must still kiss him and tuck the covers snugly around him. Even today, whenever father and son meet, in the home, on the street, in the office, it matters not where, they meet with an affectionate and holy kiss. I have heard his wife banter him and say, "Hyrum is the biggest baby I ever saw; I believe he would die if he could not go home and see his mother every day." He was taught to love his home, and there he could always be found when no duty called him away.

He attended the public schools, and later the Latter-day Saints College, from which he graduated in June, 1894. On the 15th of November, 1895, he was married to Miss Ida Bowman, of Ogden, and on the evening of the next day he departed on a mission to Great Britain. Upon arriving at Liverpool he was appointed to labor in the Leeds conference, where he engaged in regular missionary work. In October, 1896, he was called to preside over the Newcastle conference, which position he held until he was honorably released to return home in February, 1898.

Upon arriving home he was at once set apart as a home missionary. He also acted as assistant teacher and as corresponding secretary of the Twenty-fourth Quorum of Seventy; he was employed at Z. C. M. I, where he remained until October 30th, 1901.

When the Salt Lake Stake was divided he became a

resident of Granite Stake. Here also he labored as a home missionary, and later was called to act as stake secretary of the Sunday schools, which office he filled to the satisfaction of the stake authorities. He was chosen to be one of the Twelve Apostles, by the spirit of revelation, on October 24th, 1901, and ordained by his father on the same day.

He is a young man who has striven to profit by the excellent teachings he has received from his parents. He gives his parents and the Lord the credit for enabling him to say that up to the present time he has never tasted tea, coffee, tobacco nor intoxicating drinks of any kind; that he has never taken the name of God in vain, nor befouled his mouth with profanity; that he has never in his life spoken disrespectfully of his parents, but that he honors and loves them with all his soul; that he has always defended the principles of the Gospel and the servants of the Lord; that he has a testimony for himself that God lives, and that Joseph Smith was the prophet through whom He restored the Gospel of Jesus Christ in these latter days, and that he hopes, by the help of the Lord, to ever be found working diligently or battling, if need be, in defense of the truth.

We think it not saying too much, that no man has been called to the Apostleship with a clearer, purer and better record, and before whom there is a brighter prospect of growth in wisdom, knowledge and power. He will have the love and approval of the Lord and the cheerful support of all the Saints. May his life be a long and useful one to the cause of Truth.







